



TO THE  
HONOURABLE

and religious Knights, Sir *Thomas Wharton*, and Sir *Thomas Wentworth* of *Woodhouse* : And to the right worshipfull and vertuous Knights, Sir *Thomas Hoby*, Sir *Iohn Iackson*, Sir *Iohn Thorney*, Sir *Timothy Hutton*, and Sir *Richard Saltonstall* ; together with their well-affected Ladies : And to that graue Matron, and worthy Patronesse of pietie,  
M<sup>rs</sup>. *Elenor Bowes*  
of *Aske* :

TIMOTHY IACKSON *wisheth grace, mercy,  
and peace, from the Father and Prince  
of peace.*



Alling to mind (Honorable and right Worshipfull ) your manifold and singular fauors, to me-ward, (on my part altogether vnderferued ) I be-thought with my selfe, how I might in some sort, testifie the thankfullnesse of my mind, and so be freed from that capitall crime of ingrati-  
tude,

## *The Epistle Dedicatory.*

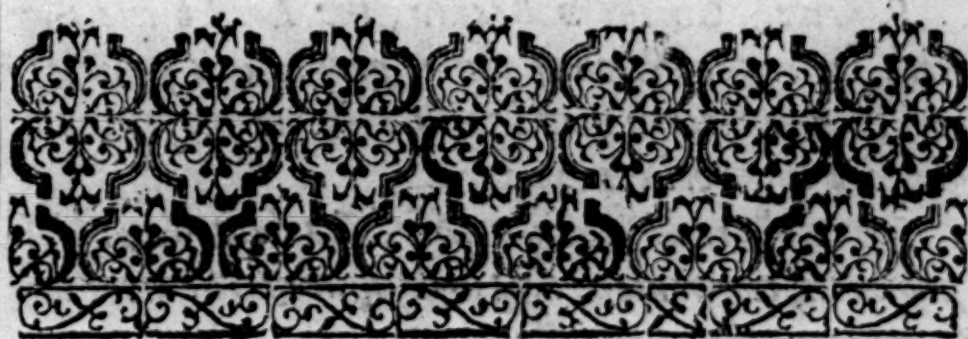
tude, so odious both to God and man. Hauing at length perfected this brieue Commentary, and intended it for the Presse, I resolved to dedicate it vnto you (Honorable, Worshipfull, and most louing well-wishers) to whom I am so many wayes obliged. Accept of it, (I beseech you) as our Saviour Christ did of the widowes mite: and vouchsafe it shelter, and protection from the iniury of the times: and doe not despise it for the meannesse and rawnesse of it; for it is the truth of God, and wholesome meate, though (as I must needs confesse) too too meanly cooked. Besides, it is an infallible token of my louing heart, and thankfull minde. If these first fruits of my poore labours, shall be acceptable to you, and profitable to the Church, I shall be ready hereafter to take more paines in the like kinde. The God of blessing, blesse you and yours, with all good things in this, and a better life, and the God of recompences, recompence into your bosomes, all your kindnesse shewed vnto me: And the God of all glory giue you all, grace, to glorifie him in this life, in your seuerall places, that yee may bee glorified of him, and with him in the life to come. Amen.

*London, May the 7.  
Anno Domini. 1621.*

*Your Honours, and Worships, to  
be commanded in the Lord,*

TIMOTHIE JACKSON.





TO  
THE CHRISTIAN  
READER.



*Entle Reader: I doe here offer to thy view, a brieſe and plaine Explanation of S. Pauls ſecond Epiſtle to the Theſſalonians: In it thou ſhalt ſee, the Text logically unfolded, the words (as I ſuppoſe) rightly expounded, genuine Doctrines raiſed, profitable Uſes thereupon inferred, neceſſary Questions and calumniating Obiections answered. And, in a word, thou ſhalt ſee the pith and ſubſtance of the beſt Writers, (whether old, or new) that haue taken paines to ſhew the true ſenſe of this Epiſtle. Not to ſpeake of thoſe ſlender poynts of Doctrine, which I (the leaſt of all Gods Prophets) did by the aſſiſtance of Gods holy Spirit, collect. That which I intend, is the edifying of Sions Inhabitants, and the further building of them up, in the moſt holy faith. As my intent is good, ſo let thy acceptance be: bee not too raſh in thy cenſure; but firſt read, and then iudge, and be ſure charitably to interpret (as Chriſtians ought) all things in the beſt ſenſe.*

*Farewell,*

## To the Christian Reader.

*Farewell, Christian Reader, the Lord blesse thee with such a perfection of saving grace, as is possible to be had upon earth; and with absolute perfection of glorie in the world to come.*

*Farewell, rude and unpolished Tractate, Gods blessing be thy companion, that so thy issue may be according to my intent, viz. the advancement of Gods glorie, and saving of many soules. Amen.*

Viue, vale. Si quid nouisti rectius istis,  
Candidus imperti: si non, his vtere mecum.

London, May the 7.  
Anno Domini, 1621.

Thine in the common Sauour,  
*Timothie Iackson,*  
The Lords vnworthy  
Minister.





# A BRIEFE, AND PLAINE,

YET

Orthodoxall and Methodicall  
Exposition vpon Saint PAVLES  
second Epistle written to the  
THESSALONIANS.



BEFORE we come to handle the Text, we will speake something by way of Preface, to make way for our better proceeding, and your better vnderstanding. These persons to whom *Paul* writes, did inhabite *Thessalonica*, which was the Metropolis of *Macedonia*, once a very flourishing, and populous Citie, called at the first *Therma*, but after called by *Philip* King of *Macedon*, *Thessalonica*, ἀπὸ τοῦ Θεσσαλίου βασιλῆως, because he there conquered the *Thessalonians*. The same name *Cassander* (after he had very much beaurified the Citie) confirmed vnto it, because of *Thessalonice* his wife, who was King *Philips* daughter. The Author of this Epistle

1. Parties, to  
whom hee  
writes.



2. Writer.

3. Occasion of writing.

Summe of the Epistle.

stile was *GOD*, as appeares both by the dignitie of things written in it, and the maiestie of the stile; as also by the consent of the Church in all ages. The writer of it was *Paul*; as may appeare by these Reasons: 1. his name is prefixed: 2. the stile and phrase bewrayes it to be his: 3. the conclusion shewes that it is his, and no counterfeit. The occasion of writing this Epistle, may be gathered out of the second and fourth Chapters of the former Epistle: For in the second Chapter, and 17<sup>th</sup> verse, *Paul* promised to come to them to perfect that which was lacking in their faith: And in the fourth Chapter, and 16<sup>th</sup> verse, he speaks of Christs second comming, and seemes to reckon himselfe amongst those that then should liue; vpon which words not rightly vnderstood (for *Paul* did not meane that he should then be alieue; but vseth a *Synecdoche* of the species; we which liue, that is, we men: the like speech see in 1 Cor. 15. 51, 52.) did arise a false opinion, to wit, that Christ should come to iudgement, in that age, wherein *Paul* liued. Now when as occasion of going to them was taken away, he writes this second Epistle, partly to manifest that he did not contemne them, tho he came not according to promise; partly, to root out that false opinion, that was in them, touching the speedie comming of Christ; as also to admonish them, more diligently, to restraîne idle persons, against whom he had sparingly spoken in his former Epistle. The summe of the Epistle is this: In the first Chapter the Apostle comforts them against persecutions, which they suffered for the Gospell: In the second, he admonisheth them not to hearken to such, as said, that the comming of the Lord was at hand; whereupon he takes occasion to foretell Antichrists comming, which should precede it: In the third Chapter he exhorts to diuers Christian duties. The whole Epistle consists of three parts: a preface, vers. 1, 2: matter of the Epistle, from the third verse of the



the first Chapter to the sixteenth of the third: a conclusion, from the sixteenth verse to the end of the Chapter. Come we now to the Text.

CHAP. I. VERS. I.

*Paul and Silvanus, and Timotheus unto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ.*

**T**His Chapter consists of foure parts: First, A salutation, vers. 1, 2: Secondly, a congratulation, to the fift verse: Thirdly, a consolation against afflictions, to the 11. verse: Fourthly, a supplication, in the two last verses.

1. Part, Salutation.

In it note, 1. the inscription: 2. the greeting. In the former, note, 1. persons writing, who are described by their number, three; Names, *Paul, Silvanus, Timothie*: 2. persons written vnto, viz. the Church, described 1. by her subiect, people, the *Thessalonians*: 2. forme, in God, who is described by a title of relation, *Father*: and *Christ*: who is set forth by his name *Iesus*, and titles, *Lord, Christ*.

Vers. 1.

2. Part, Greeting.

In it note, 1. matter, *grace and peace*: 2. obiect, *God and Christ*. Thus far for diuision, the sense followeth.

Vers. 2.

*Paul and Silvanus, &c.*] *Paul* in this salutation ioynes two to himselfe, viz. *Silvanus*, called *Silas*, *Act. 17*: *Silas* being his name, *Silvanus* his surname; him did *Paul* make his associate after the dissention betwixt him and *Barnabas*; and *Timothee*, a man famous throughout the Easterne Churches, to whom *Paul* writ two Epistles. *To the Church of the Thessalonians*] That is, to such Iewes as are called out of the estate of nature, into the estate of grace, and inhabit *Thessalonica*,

Sense.



Why sayd to  
be in God and  
Christ.

the Mother City of *Macedonia*: Which is in God the father & in the Lord Iesus Christ: ] and that 1. in respect of vnion by faith: 2. in respect of communion, by the vse of Gods ordinances: 3. for distinction sake, to distinguish it from the Church of the wicked, *Psal. 26. 5.* and of Satan, *Ren. 2. 2. Grace and Peace* ] some by grace, vnderstand all good things in this life, and by peace, all good things in the life to come: others by grace, Gods speciall fauour in Christ; and all spirituall blessings that proceed from it, as faith, election, vocation, &c. and by peace, all temporall blessings, and outward prosperity: to this sense I incline. *From God* ] as the fountaine, who is our Father by creation, and adoption, and *Christ* as the Conduit pipe, by which all things are conueighed vnto vs. Before we come to observations, wee will answere some few questions for the better vnderstanding of the Text.

Quest. 1.

Why doth *Paul* prefix his name in this Epistle, without any title of dignity, or office, one or both, since in other Epistles, hee stiles himselfe, either *Paul* an Apostle, or *Paul* a Seruant of *Christ*; or else both, *Paul* a Seruant and an Apostle?

Ans. w.

Some impute this to his modestie, others to his prudence, and care to auoyd scandall that might arise amongst nouices, from shew of arrogancie: others to this, because hee was well knowne to the *Thessalonians*: others thinke that he names no title, because this Church was not so much pestred with false Apostles, as other Churches were, and therefore hee needs not at this time to auow his Calling.

Quest. 2.

Why doth hee ioyne *Siluanus* and *Timothie* with him?

Ans. w.

They were his companions, when hee preached in *Macedonia*. 2. Present when hee wrote this Epistle. 3. Well knowne to the *Thessalonians*. 4. To the end that the Epistle being written by *Paul*, and approued by them, might be of greater force and authority.

Was



Was not *Pauls* authority sufficient to commend this Epistle to Gods Church?

*Quest. 3.*

Yea, it was sufficient in it selfe, yet since that these two were much respected in Thessalonica, *Paul*, because of the Thessalonians weaknesse, ioynes them vnto himselfe, that by this meanes hee might procure more respect to his Doctrine.

*Answ.*

Why is *Siluanus* set before *Timothie*?

*Quest. 4.*

*Timothie* was *Pauls* Secretary, and writ this Epistle, therfore for modesties sake he sets himselfe last. Come we now to obseruation.

*Answ.*

In that *Paul* addes no Epethite here, as elsewhere he doth, we may learne, that when there is necessity, and it is expedient, wee may vse our titles, and stand vpon our prerogatiues; but when there is no need, but the vsing of them will rather giue offence, wee must omit them: *Paul* being ielous ouer the Corinthians, lest they should make more account of false Apostles, than of him, doth stand much vpon his prerogatiues, 2 Cor. 11. 5. 22. 23. in like manner (1 Cor. 9. 1.) *Paul*, seeing that the authoritie and fruit of his Ministry was hazarded, insists largely in auowing of them: but there being no occasion to nominate them here, hee passeth by them with silence: the like is required of all Ministers.

*Doct. 1.*

It is lawfull sometimes to stand vpon our titles.

In that *Paul* ioynes *Siluanus* & *Timothy* vnto him, to procure more respect to his Doctrine, wee may note, that it is lawfull to vse humane helps, for aduantage of the truth: the Apostles spare not to alledge testimonies of profane Poets to aduantage the truth of God: *Aratus*, Yee are the offspring of God, Act. 17. 28. *Menander*, Euill words corrupt good manners, 1 Cor. 15. 33. *Epimenides*, The Cretians are lyars, Tit. 1. 12. Ministers may alledge Fathers, and other writers, to the end that Gods truth may goe more currant: Yet if they bee too plentifull in alledging of them, they may seeme to fauour of ostentation, and vaine glory, and hinder edification.

*Doct. 2.*

Lawfull to vse humane helps to aduantage the truth.



Doct. 3.  
Ministers must  
be humble.

Obserue *Pauls* great humility : *Paul*, an old man, an Apostle, a great Scholler, a planter of many Churches, very gracious, yet he ioynes these two with him in writing this epistle (worthy persons I confesse) yet farre inferiour vnto him, in respect of age, learning, calling, grace, and gifts : the like president of humility hee shewes, *Phil. 1. 1.* and *1. Thes. 1. 1.* His practise serues,

Use 1.

1. For imitation and instruction, to teach such Ministers as are superiors either in respect of grace, age, place, gifts or degrees, not to contemne their inferiors, but to account of them as fellow-laborers; and to giue them the right hand of fellowship, and not to reiect them nor scorne their society.

Use 2.

2. For redargution to reprove those Ministers, who hauing some superiority, either in respect of office in the Church, degrees in schoole, riches in the world, or such like outward prerogatiues, doe scorne their inferiors, and set light by them, tho perhaps more gracious then themselues are, more profitable laborers in the Church of God, and no whit inferiour to them, in respect of learning both diuine, and humane.

Doct. 4.  
Ministers must  
teach by life as  
well as by doc-  
trine.

*Paul* is the same in practise, that he was in Doctrine in his epistle to the *Phil. cap. 2. 3.* and to the *Coloss. cap. 2. vers. 12.* he taught humilitie, heere we see him to practise it : by his example, Ministers must learne to be doers as well as sayers, and to change their words into works, they must be carefull so to liue, as they teach others to liue : *Is demum predicat uia uoce, qui uita & uoce : He preacheth most powerfully, that preacheth by life as well as by Doctrine :* a mans doctrine through Gods blessing shall be a great deale more powerfull, if he liue thereafter, and doe not walke contrary to it : Nothing brings the word into more contempt, the Ministers into more disgrace, neither doth any thing more harden mens hearts then the bad life of vnfauory Ministers, therefore *Paul* doth not only admonish



monish *Timothy* to take heed to his doctrine, but also to himselfe; and that in the first place, *1. Tim. 4. 16.* And *S. Peter* in the *1. Epist. 5. 3.* wisheth Ministers to be patterns to their flocke: it was Christs practise, he liued as he taught, *Acts 1. 1.* So that though many did accuse him, yet none could conuince him of sinne, *John 8. 46.* Those Ministers that are the same in practise that they are in precept, shall be most esteemed of by those that are good, best spoken of by those that are bad. 2. *Pauls* practise being answerable to his Doctrine, serues to reprove those that teach well, but liue badly: too many there are, that are Saints in the pulpit, and wordlings out of it: Angels of light in the Church, but louers of darknesse when they are out, the Lord amend them.

In that these three accord in the writing this Epistle, we may learne that there must be an harmony and consent betwixt the Doctors of the Church; *They must be of one accord and one mind, Phil. 2. 2. They must speake the same things, there must be no diuision among them, but they must be perfectly ioyned together in the same mind and iudgement: 1. Cor. 1. 10.* *Paul* wisheth that they that interrupt this harmony might be cut off, *Gal. 5. 12.*

1. Dissention amongst people is a foule fault, and a great sinne, much more amongst Ministers: 2. Such a consent and harmony, is a speciall remedy against Heresies and Schismes: 3. If Ministers be of one minde, it makes the simple sort to stand stedfast in the truth, & not to be in doubt what to embrace for truth, whereas diuersity of opinions amongst Ministers, makes the simple to say, they know not what religion to be of, nor what to imbrace for truth; it is necessary therefore, that there be a consent amongst them, and that they all accord and be all of one mind, touching fundamentall poynts of Religion.

In that these words, *which is in God*, are added, not only to note out that vnion that the godly haue with God

Motives to perswade Ministers to a holy life.

*Doct. 5.*  
There must be an harmony amongst them in respect of Doctrine.

*Reasons.*

*1 Pet. 3. 8.*

*Doct. 6.*  
There are diuers Churches.



God by faith, and that communion that they haue with him by the vse of his ordinances ; but also for distinction sake, to distinguish it from all false Churches, we may learne that there are diuers kinds of Churches, 1. a Church of wicked men : 2. of Satan : 3. of Christ.

*Quest.*

But how may a man know the true Church from all false ones ?

*Answ.*  
Notes of a  
true Church.

The proper, essentiall, inseparable, and infallible marks of the true Church which is in God, are, 1. The word of God truly preached, *Psal. 147. 19. 20. Ephes. 2. 20. Ioh. 10. 27. Ioh. 8. 31.* Secondly, the sacraments duly administred according to the institution, *Acts 2. 42.* As circumcision *Gen. 17.* and the Pascall Lambe *Exod. 12.* put a difference betwixt the *Jewes* and all other people, so Baptisme and the Lords Supper, betwixt the true and false Church : by these 2. notes the true Church may be infallibly knowne ; For, 1. they are proper to it alone, and not common to it with the false : 2. euident, being better known then the Church ; 3. inseparable, for they belong alwaies to euery true Church.

*Polanus Theses.*

*Doct. 7.*  
No opposition  
can hinder,  
where God  
will haue his  
Church.

*To the Church of the Thessalonians*] When *Paul* began to preach first here, there was great opposition, and very great tumults ; yea, such tumults, that *Paul* was glad to flye to Berea, *Acts 17. 10.* And the Saints that gaue him entertainment, especially *Iason*, scarce found security in their owne houses, yet it pleased the Lord, notwithstanding all opposition and tumults, euen in this place to collect a Church to himselfe ; by which wee learne, that looke where God will haue a Church, there no opposition of men, nor Deuils, can hinder. What opposition was there in Ephesus, by *Demetrius* ? *Acts 19. 23, 24, 25.* & others, *1 Cor. 16. 9.* yet there was a most famous Church.

*1 Cor. 16. 9.*

*Use 1.*

1. Let this adde courage to Ministers, that which God will haue them to doe, they shall doe, tho they haue neuer so many opposites : We may be bound, but  
Gods



Gods Word is not bound, 2 Tim. 2. 9. the more we are opposed, the greater good let vs expect, and more fruit of our labours : it is a signe that an effectuall doore is opened, if there be many aduersaries.

2. Let wicked ones, though not for conscience sake, yet in policie, cease to withstand the Gospell, since they rage in vaine, and band themselues in vaine against the Lord, against his truth and his Church : They fight against God, who will giue them the foyle, against his truth, which is great and shall preuaile, and against his Syon, against which the gates of Hell shall not preuaile.

Use 2.

Psal. 2. 1.

Luke 16. 18.

Vers. 2. *Grace vnto you, and peace, from God our Father, and the Lord Iesus Christ.*

**I**N this verse is the second part of the salutation, viz. the greeting, out of the which words wee may generally learne, that the duty of salutation is ancient and Apostolicall : It was vsuall amongst the Grecians : The Philosophers wished prosperitie, the Physicians health, the common people ioy, the Iewes wished peace, the Romans safety, the Apostles vsed it in their Epistles, and our Sauour *Christ* himselfe did often vse it, *Mat. 28. 9. Luk. 24. 36. Ioh. 20. 26.*

Doct. 1.

Duty of salutation is ancient and Apostolicall.

This must teach vs not to bee austere in our carriage towards others, nor to refuse, as some doe (being more precize than wise) to performe this duty practised by *Christ*, by his Apostles, by Iewes and Gentiles, but carefully to practise the same, and that so much the rather, because it is an especiall meanes to procure and preserue peace, and the omitting of it is very scandalous and offensive.

Use.

Motiues vnto it.

In that the Apostle, when hee would wish them the greatest good, doth wish them grace ; wee may learne, that Gods grace and fauour is especially to bee desired, and before all other things to be sought for : It is vsu-

Doct. 2.

Gods grace &amp; fauour is especially to be desired.



all with the Apostles in their greetings, in the first place, to wish vnto them that they write vnto grace, that is, Gods especiall loue and fauour in *Christ*, as being the most excellent thing: which is to be sought for aboue, and before all other: this was that which *Dauid* especially desired, *Psal.* 4. 6. *Psal.* 119. 77.

*Reasons.*

1. A man can be no way more happy, than by being in Gods fauour, *Psal.* 63. 3. *Psal.* 80. 19. 2. It is neuer worne out, as mans is, but continues for euer, *2 Chro.* 20. 7. *Hos.* 2. 19. It may for mans sin be hid a while, in respect of feeling, but it can neuer be lost. 3. It produceth greater ioy and gladnesse of heart, than all outward blessings, tho had in abundance, *Psal.* 4. 7. That which *Salomon* saith of the Kings fauour, viz. that it is as a cloud of the latter raine, *Prou.* 16. 15. and as a dew vpon the grasse, *Prou.* 19. 12. may bee truely sayd of Gods fauour, yea, in the light of Gods countenance is life it selfe. 4. It is the originall of all graces and blessings that we haue, of our creation, election, vocation, iustification, sanctification, preservation, and of euery good worke and inclination thereto. 5. The estate of those is most fearefull, that liue out of Gods fauour, they lye open to Gods iudgements, spirituall and temporall, and are subiect to shame and confusion, in this world and the other. If yee bee in a fearefull estate that are out of the Kings fauour; much more yee that are out of Gods fauour; and if the wrath of a King be terrible, as the roaring of a Lyon, much more the wrath of God.

*Quest.*

But how may a man get into Gods fauour?

*Answ.*

How to get in-  
to Gods fauor.

By being in *Christ*: for by the mediation of *Christ*, a man hath acceptance with God, and through his bloud-shed is his reconciliation wrought, *Col.* 1. 19, 20. 2. Labour to be thoroughly humbled, through the sight of our vilenesse, by reason of sin; for God giues grace to the humble, that is, sheweth fauour.

*Vse 1.*

Here those are iustly to be reprobued, who doe earnestly



nestly seeke for, and desire the fauour of Kings and great men, which is very vnconstant, but are very lazic in seeking for the fauour of God, which is euer sure; what will wee not doeto get and keepe the fauour of great men, will we not run euen thorow fire and water, will we not often make shipwracke of our consciences, and hazard the eternall safety of our soules? yet how little will wee doe, how small things will wee suffer, how small labour will we vndergo, how little cost will we beate, to get and keepe the neuer-changing fauour of God?

*And peace*] By peace is meant (as you haue already heard in the Exposition) all kinde of earthly blessings, as bodily health, competent wealth, comfortable friends, good credit, &c. for these *Paul* prayes, as well as for grace, so that it is lawfull to craue earthly blessings at Gods hand, wee may pray for peace, aswell as grace: *Agur* prayed for food conuenient; our Saviour *Christ* (*Matth. 6.*) teacheth vs to aske our daily bread. *Reason.* These are as necessary for the vpholding of our bodies as spirituall graces for the vpholding of our soules: but wee must aske them in the second place, spirituall blessings must first bee begged, then temporall. 2. Conditionally, if the hauing of them stand with Gods will, after *Thy will be done*, wee are taught to aske *Our daily bread*.

*Grace and peace from God, &c.*] Hence we may learn, that both grace and peace, that is, spirituall and temporall blessings, are from God the Father through *Christ*, 1 *Cor. 4. 7.* *Ioh. 3. 27.* *Iam. 1. 17.* 1 *Tim. 6. 17.* 1 *Pet. 5. 10.*

So that, 1. Wee must pray to God in *Christ*, for whatsoeuer we want, whether grace or peace.

2. Bee thankfull for whatsoeuer wee haue, whether grace or peace.

3. Vse all that we haue to Gods glory.

4. Bee proud of nothing, for wee haue nothing of

C 2

our

*Doct. 3.*

We may pray for outward blessings, aswell as spirituall.

Cautions to be obserued in asking of them.

*Doct. 4.*

Both grace and peace are from God.

*Vse 1.*

*Vse 2.*

*Vse 3.*

*Vse 4.*



our owne, both grace and peace are from God and *Christ*; What hast thou, that thou hast not receiued? (sayth *Paul*) and if thou hast receiued it, why doest thou boast.

*Dott. 5.*  
God onely to  
bee prayed  
vnto.

*Reasons.*

No prayer to  
Saints nor An-  
gels.  
*Reasons why.*

*Dott. 6.*  
*Christ is true*  
*God.*

*Uses.*

*Quest.*

*From God*] Only God must be prayed vnto, *Psal. 50. 15, Matth. 6. 9.*

1. Prayer is a speciall part of Gods glorie, which he will not giue to another, *Isa. 42. 8.* 2. God alone knowes our wants. 3. And hee onely is able to supply them. 4. Wee haue no warrant, neither by precept, nor example, to pray either to Saints or Angels, but onely to God, neither haue wee any promise to bee heard, if we pray to any but God. 5. He alone is to be prayed vnto, whom we can call Father in *Christ*, that is onely God. It is in vaine to pray vnto Saints departed, for they are ignorant of our estates, *Eccles. 9. 5. Isa. 63. 16. Iob 14. 25.* Besides, they want power to helpe: Wee must not pray to Angels, Since 1. Wee haue no command to doe it. 2. No promise to bee heard, if we doe it. 3. The Angell would not bee adored, *Apoc. 22.* 4. They are our seruants, *Hebr. 1. 14.* Therefore wee must not make them our Gods: This serues to reprove them, that lift vp either hand or heart to any other, than to God in Heauen.

*From Christ*] In that the Apostle prayes to him, as well as to the Father, we may conclude, that he is true God, Scripture doth affirme this to bee true, *Ioh. 1. 1.* And *Christ* himself requires to be beleueed in, *Ioh. 14. 1.* which he would not haue done, if hee had not been God, since God only is to be beleueed in. Many testimonies might here bee heaped vp, but I will not spend time in alleging places to proue that which is manifest enough to any that is not wilfully blinde: onely let vs make some vse, and so shut vp the Salutation.

1. Though *Christ* be God, as well as the Father, yet there is but one God, *Ephes. 4. 5, 6.*

How can it be, that three should be called God, and there be only One?

Very



Very well, by reason of the indiuisiblenesse of essence, great is this mysterie of godlinesse, whereinto we are not to diue.

*Answ.*

2. Arrianisme is here refuted, which denies the Godhead of Christ.

3. Since Christ is God, prayers are due to him.

The matter of the Epistle followeth.

Vers. 3. *We are bound to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth:*

4. *So that we our selues glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that yee endure.*

**H**Auing spoken of the Salutation, we come now to the Congratulation: In which we are to note, First, the reasons why they giue thanks; and they are three: the 1. is ~~taken~~ from necessitie, it being a due debt: 2. from humanitie, since they were brethren: 3. from honestie, it being a thing fit and meete. Secondly, note the obiekt, God. Thirdly, their constancie, in performing this dutie alwayes. Fourthly, parties for whom, *viz.* the Thessalonians. Fifthly, the matter and cause of their thanksgiuing, *viz.* their increase in grace; which is amplified by *Pauls* relating of it to other Churches, that they might imitate and follow their example. Let vs see the sense. We are bound in dutie, continually to praise God, the author of this increase, (since you are our Brethren in Christ, and since that it is meete to praise God for his mercies,) for your growth in faith, and abounding in mutuall charitie; the growth and abundance whereof is such, that we doe glory in you: that is, doe speake of you, not in an ambitious manner, but to prouoke others, by your example,

*Analysis.*

*Sense.*



example, to growth in grace, and doe relate your patience, and faith, in all your persecutions and tribulations : by persecutions, are meant dangers and troubles, that did betide the whole Church : by tribulations, such troubles as befell priuate persons. Come we to Doctrines.

*Doct. 1.*  
 Thanksgiuing  
 is a due debt.  
*Reasons.*

Thanksgiuing is a debt that we owe to God for his benefits, and must alwayes pay : for 1. God commands it, *1 Theff. 5. 18. Psal. 30. 4.* 2. it is good, seemely, and pleasant, *Psal. 147. 1.* 3. God takes speciall notice of vnthankfull persons, *Luk. 17. 17, 18* ; yea, if they be vnthankfull to man, *Gen. 40. 23* : much more will he take notice, if they be vnthankfull to himselfe. Now we must not onely be thankfull for his fauours bestowed vpon our selues ; but also for his fauours bestowed vpon others ; especially, if they be spirituall, *Luk. 15. 10. Gal. 1. 24. 1 Theff. 1. 2.* since they are our brethren, and fellow-members ; and since that good and benefit, may arise and accrew vnto vs by Gods blessings vpon others. By this we learne, that we must be farre from repining and grudging at Gods blessings vpon others : a fault wherewith too many are tainted.

*Use.*

*Doct. 2.*

We must grow  
 in grace.

*Because your faith &c.]* In the former Epistle he makes faith and loue, simply considered, the matter of praise ; but here he makes the increase of both, the cause of thanksgiuing : so that it is euident, that after the writing of the former Epistle, these Thessalonians did wonderfully grow in grace ; so must we doe, imitating their example, *2 Pet. 3. 18.* we must goe on from faith to faith, *Rom. 1. 17.* we must perfect our holinesse in the feare of the Lord, *2 Cor. 7. 1.* Thyatira is commended for it, *Reu. 2. 19.*

*Reasons.*

1. Growth in grace, for number, and measure, is a signe of our election, *2 Pet. 1. 5, 6, 7.* 2. *In via virtutis qui non proficit, deficit* ; he that goes not forward in grace, doth goe backward. 3. It is a signe that grace is true and not counterfeite, when it admits an increase.

4. If



4. If our talents be not increased, we shall be condemned. 5. The more grace that we haue vpon earth, the more glory we shall haue in heauen. Now to the end that we may the better grow in grace, there are 1. some hinderances to be removed: 2. some meanes to be vsed. The hinderances of the growth of grace which are to be removed, are these: First, an opinion that we haue grace enough already, *Renel. 3. 17. Hosea 12. 19.* To remove this hinderance we must know, 1. that they that haue this opinion of themselves, are the barrenest of all others, as is euident in the Laodiceans: 2. if we had much more than we haue, yet we come far short of that which God exacts.

The second hinderance, is, an opinion that a little will serue the turne. To remove this lett, we must consider: 1. that if a little would serue the turne, then God would not require much, nor so often exhort vs to grow in grace, nor vrge vs to it by force of so many Reasons as he doth: 2. let vs know, that if we will so run as we may obtaine, and so fight as we may be more than conquerors, that it is not a little grace that will serue our turnes.

The third hinderance, is, the example of others: some thinke that, *quod exemplo fit, iure fit*; therefore, because men see the most stand at a stay, they will doe so too. To remove this blocke, we must know, that it is dangerous to follow examples, vnlesse they could not erre; and therefore we are forbidden to follow the multitude, *Exod. 23. 2.*

A fourth hinderance is the scoffs and taunts of wicked men, *Ier. 20. 8.* To remove this, let vs know, 1. that whosoever will be good, must looke for scoffs & taunts: thus it hath beene, and thus it shall be to the end: 2. their scoffs cannot hurt vs: 3. a wicked mans tongue is like to a fooles dagger, soone drawne, and that without a iust cause: 4. a time will come, when they shall mourne for hauing such in derision.

That we may thus doe, the hinderances of growth in grace are to be removed.

*Exod. 23. 2.*



A fift hinderance, is wrongs offered, especially by Christians, and such as professe Religion: *Porphyrie* being beaten by certaine Christians, did in a kinde of furie and madnesse (not brideling his anger) forsake religion. To helpe this, we must know, 1. that good Christians may slide and erre, and by reason of their infirmities doe wrong, and offer iniurie; but it is not they, but sin in them: 2. many are Christians in shew onely, but not in deed and truth: now if such hypocrites offer wrong to sincere professors, this must not let vs from growing in grace and goodnesse: 3. our estate is happy, if we suffer wrong for a good cause.

The sixt hinderance, is reciduation; this wonderfully hinders the growth of grace. Now to preuent this, we must take heed of whatsoeuer may be a means to draw vs againe to any sinne; and we must especially be watchfull ouer our hearts, and senses, which being like to wanton maides, if they wander abroad, they will be defloured with *Dinah*: It is good therefore to follow *S. Bernards* counsell, *ieiunet auris à fabulis, & rumoribus, oculus à curiosis aspectibus.*

A seuenth hinderance, is too much worldly-mindednesse, and carefulnesse for things of this life: To preuent this, we must beware, that we grow not too far in loue with the world, and that our hearts be not surcharged with immoderate cares for earthly things.

The eight lett is bad companie: To helpe this, we must auoyde the companie of wicked ones, and companie with such as feare God, *Psal. 119. 115.*

And the means  
to be vsed, if  
we will grow in  
grace.

The meanes to be vsed, if we will grow in grace, are these: 1. earnest prayer vnto God for it: 2. a constant exercise of Christian duties; for the vse of talents, brings an increase: 3. conuersing with those that are good; for their good examples will cause a Christian emulation, and we shall profit much by their godly exhortations: 4. the vse of Gods ordinances, as hearing, reading, meditating, conferring, if we will not quench  
the



the spirit, we must be swift to heare, and not despise prophesying. Let vs now make some further vse of this point.

1. In that these Thessalonians did grow, and we following their example, must grow in grace, it appears that there is no perfection of grace in any in this life: Grace is imperfect in the best of Gods children: they haue onely the seeds of all graces, and first fruits of the Spirit, but not the perfection of any grace; their faith is ioyned with doubting; their zeale mixed with coldnesse; knowledge with ignorance; the feare of God with the feare of man; loue with hatred and malice: now the reason is, because no man is capable of absolute perfection in this life.

Use 1.

2. This doctrine serues to reprove those, that are so far from labouring to grow in grace, that they will not take so much paines, as to get the seede of grace sown in their hearts: they are so far from being carefull to waxe better and better, that they will not vse meanes to be good; as tho to be good were to be abominable and reprochfull.

Use 2.

3. But most of all are they to be reprovied, who are so far from going forward, that they goe backward, and wax worse and worse, growing weaker in faith, colder in zeale, and more carelesse in performance of holy duties each day than other: right *Demasses*, forsaking religion, and embracing the present world: right *Ephesians*, forsaking their first loue. The estate of such is most fearefull, it had beene better for them neuer to haue knowne the way of truth, than after they haue knowne it to turne from the holy commandment: God will haue somewhat to say against such one day, *Reuel. 2. 4.*

Use 3.

In that *Paul* thanks God for this increase, we may note, that as grace it selfe, so the increase of it is from God; therefore the Apostle *Iude* prayes to God, for the multiplication of mercy, peace and loue, vers. 2.

Doct. 3.

As grace, so the increase of it is from God.

D

So



Use.

So that we must haue recourse to God by prayer, as for grace, so for the increase of it.

Doct. 4.

Christian loue  
must be mutu-  
all.

Againe, we may learne that Christian loue must be mutuall, and vniuersall, euery member must loue the whole Church, and the whole Church must loue euery particular member of the same: the *Colossians* are commended for bearing a loue to all the Saints: And *Paul* thanks God in the behalfe of these *Thessalonians*, because that the charitie of euery one of them all towards each other abounded.

Doct. 5.

We may speak  
of those good  
things that are  
in our selues  
and others.

*So that we our selues*] From this practise of theirs, we may learne, that we may lawfully speake of those good things that we heare, or see to be in others: *S. Paul* related in all the Churches where he came, those graces that were in the *Thessalonians*: the same Apostle writing to *Timothie*, did relate the great kindnesse, that one *Onesiphorus* shewed vnto him, when he was a prisoner at Rome, *2 Tim. 1. 16, 17*. The Reason is, because others may be prouoked, by their example, to imitate those vertues, that they heare to be commended in others: but whilst we relate any good thing in others, we must doe it so, as God may haue all the glory.

Reason.

With this cau-  
tion.

Doctr. 6.

Church subiect  
to troubles.

*In all your tribulations*] Gods Church and children are subiect to persecutions and afflictions, *2 Tim. 3. 12. Psal. 34. 19. 1 Thess. 2. 14, 15. Cedi Christianorum proprium est*, saith *Athanasius*. The Reason of the Doctrine, is, because this is the way to heauen, *Act. 14. 22*. so that we must neither thinke worse of our selues nor others, because of afflictions, since they argue that we are sonnes, and not bastards, and since they are the lot of the righteous.

Reason.

Use.

Doct. 7 &amp; 8.

Faith must be  
attended with  
patience, or else  
it will not hold  
out.

To conclude this congratulation in a word, we may briefly note two points more in it: 1. That faith without patience cannot endure nor hold out in affliction; it is a prop vnto our faith in the midst of our fierie tryals: these *Thessalonians* could neuer haue held out

in



in all their afflictions, vnlesse their faith had beene accompanied with patience, vpon which, being weake, and beginning to faint, it might leane, as a weake man vpon a crutch; no more can any other Christian: therefore saith the Apostle, that we haue neede of patience, *Heb. 10. 36.* 2. Whereas *Paul* both in the former Epistle, and also in this, doth inculcate these vertues of faith, patience, and loue; we may note, that true Christianitie doth principally consist in these 3. things, *viz.* Faith in God, Loue to man, and Patience to endure afflictions: for these therefore we must carefully labour. Thus far of the Congratulation. Come we now to the consolation, which is set downe in the 5, 6, 7, 8, 9, and 10 verses.

Christianitie consists principally in faith, loue, and patience.

*Zanchius in locū.*

*Verf. 5. Which is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for which yee also suffer:*

*6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. &c.*

**T**He Apostle hauing in the former verse made mention of their persecutions, and afflictions, which they did endure with faith and patience, doth in these verses (which we may fitly terme a store-house of true comfort) vse diuers arguments to comfort them: The principall argument that he vseth to cōfort them withall is taken from the euent of their affliction, and it is set downe by way of Antithesis: for he opposeth these two things; *viz.* the reward that should accrew vnto those that were afflicted, and the punishment that should light on those that did afflict them. The argument may thus be framed: The Lord will recompence tribulation to those that trouble you, and to you that are troubled, rest: *ergo*, you must comfort your selues in your afflictions, and beare them ioyfully, constantly,



Vers. 5.

and patiently. In the words we may obserue, 1. that there shall be a generall, and that a iust iudgement: 2. the ends of it, 1. in respect of the wicked, punishment of condemnation, vers. 6, 8, 9: 2. of the godly, saluation and glory, vers. 7. 10. Let vs come to the more particular handling of the words: In the fift verse the Apostle vseth 3. reasons to comfort the Thess. in their afflictions: 1. Because they were a manifest signe of a future iudgment, in which their aduersaries should be punished for their tyranny: 2. By them they are made fit for heauen, because that whilst they are tryed in the furnace of affliction, the dross of corruption is consumed and wasted, and the graces of Gods spirit are tried: 3. Its no small matter that they did suffer for, but a matter of very great waight & moment, euen Gods kingdome. Come wee to obseruations.

Dott. 1.  
There shall be a  
iudgment.  
Reasons why.

Heere hence we may gather, that there shall be a generall iudgement, in which God will condemne the wicked, and acquit the innocent; *Dan. 7. 9. 10. 2. Cor. 5. 10. Psal. 1. 5. Rom. 2. 16. Heb. 9. 27. Inde 14. 15.*

1. God hath decreed it, whose counsell shall stand, *Isa. 46. 10.* 2. the present tribulation of the righteous, is a manifest demonstration (*ειδειγμα*) of a righteous iudgement that is to come, as may be plainly gathered out of the text: both his mercy and iustice requires it: his iustice that he may *Sontes damnare, punish the guilty*, his mercy, that he may *Innocentes premijs ornare, reward the guiltlesse*:

Quest. 1.  
Ans.

But when shall it be?

*The time is not knowne to any man, no. not to the sonne of man, as man, Mark. 13. 32. Only God knowes this, who hath put times and seasons in his owne power. Acts 1. 7.*

Quest. 2.  
Ans.

But why would God haue the time vnkowne?

1. To exercise our faith and patience, and that wee might shew that we would beleue God, and perseuere in the expectation of his promise; albeit we know not the time of our deliuerance: 2. To bridle our curiosi-  
ty.



ty. 3. To keepe vs from security, and to teach vs that we must be ready euery moment, because we know not when the Lord will come; *Tempus incertum semper paratum vult animum.*

3. But why doth God deferre the iudgement so long?

Quest. 3.

1. To exercise faith, patience, hope, and praier, in the godly: 2. That the number of the elect may be accomplished: 3. That he might grant to all a time & space to repent in, that so impenitent sinners might be without excuse.

Ans.

But who shalbe the Iudge?

Quest. 4.

Christ if we respect the act of iudging, or publishing and executing of iudgement: the whole Trinity in respect of consent, and the Church in respect of approbation, *Luk. 22. 30.*

Ans.

But Christ came to saue, and not to iudge, nor condemne the world. *Iohn 12. 47. and 3. 17.*

Ob.

These places are meant of his first comming, but not of his latter.

Ans.

But who shall be iudged?

Quest. 5.

All persons good and bad, of what sex, age, nation, or calling soeuer, *Iude 14.* To giue iudgement against all men, that is, vpon all men, the iudgment of condemnation to the wicked, of absolution vpon the godly.

Ans.

Where shall this iudgement be?

Quest. 6.

In the ayre, *1. Thes. 4. 17.*

Ans.

1. The consideration of this last iudgment may serue to comfort the godly in all their afflictions and troubles, for then Christ who is the iust Iudge, will inflict eternall plagues vpon their persecutors, and mercifully endow them with eternall and heauenly glory.

Vses.

2. The consideration heereof, must moue vs to repent of all our vngodly deeds, and to liue holily, *Acts 17. 31. Eccles. 12. 12. 13.* that so wee may be able to stand vp in iudgement.



Quest.

Answ.

3. We must be far from iudging of others, *Rom. 14. 10. 1 Cor. 4. 5.* But when doth a man iudge others?

1. When if a man doe well, wee say he doth euill. 2. If when he doth euill, we make it worse. 3. If we take a doubtfull matter in the worst sense. 4. If wee iudge finally of his estate, because he doth not altogether accord with vs touching matters indifferent.

4. We must watch, and that so much the rather because the time of his comming is vncertaine: *Mat. 24. 42.*

5. We must iudge our selues, that so we may not be iudged of the Lord: *1. Cor. 11. 31.* Which we doe, 1. if we examine our selues concerning our sins: 2. Confesse them to God: 3. Condemne our selues for them: 4. Plead pardon and cry to God for forgiuenesse.

6. The consideration of this day, must make vs endeavour to keepe a good conscience, as *Paul* did, *Acts 24. 15, 16.*

7. It must stir vs vp, to feare and glorifie God: *Ren. 14. 7.* And surely, if any thing will moue vs to feare and glorifie God: the consideration of this day will make vs doe it.

8. The consideration of this Doctrine may serue to confirme our faith, touching the comming of *Christ*, to iudge both quicke and dead.

9. Lastly, this Doctrine serues to confute such, who because of the long delay of *Christs* comming, doe mocke and scoffe, as tho there should neuer bee such a day: of such *S. Peter* makes mention, *2 Pet. 3. 3, 4, 5. &c.* such Atheists haue alwaies swarmed, and alwaies will: but Lord encrease our faith.

Doct. 2.  
Our afflictions  
proue the cer-  
tainty of the  
iudgement to  
come.

*Which is a manifest token, &c.]* Hence we may gather, that the afflictions of the godly, are a manifest token of the last iudgement: This appeareth plainly out of this Text; for after hee had spoken of their enduring persecutions and afflictions, then he addeth, *Which is a manifest token of the iust iudgement of God.*

1. See



1. See that afflictions come not by chance and fortune, but by the most wise will of God, and his disposing Prouidence. 2. Wee must not murmure, nor grudge, nor carrie our selues impatiently in our afflictions, but rather reioyce exceedingly, *Iam. 1. 2.* since they are to vs manifest tokens of the iudgement to come, in which rest shall be recompenced to vs that are troubled; and to them that vex vs, trouble.

The last iudgement shall be a iust iudgement: there shall bee no respect of persons, but the world shall bee iudged in righteousness by Christ, *Acts 13. 31. Rom. 2. 2. Rom. 5. 6.* God will render to euery man according to his workes, whether they be good or bad, *2 Cor. 5. 10.* Hee will recompence tribulation to them that vex his Church, and rest to those that are troubled.

The consideration of which poynt, as it may minister comfort to the godly, whose persons being iustified by faith, and workes done in faith, are both pleasing to God: so it may terrifie the wicked, since both their persons and best actions are an abomination to the Lord, *Prov. 15. 8.* It may also teach Magistrates, who are Gods Vice-Gerents, to execute righteous iudgement, since they iudge not for man, but for the Lord, and since that God is with them in the matter of iudgement, *2 Chron. 19. 6.*

*That yee may bee counted worthy]* Learne wee hence, that tho our afflictions doe not deserue Heauen, nor merit it for vs, *Rom. 8. 18.* yet by them wee are fitted for Heauen, the dross of our corruption being purged away in the fiery furnace of affliction, therefore sayth David, *Before I was afflicted, I went astray, but now I haue kept thy word, Psal. 119. 67.* And againe, *It is good for me to be afflicted, that I might learne to keepe thy statutes, vers. 71.* That saying of the Apostle, *2 Cor. 4. 17.* is to be taken in this sense: for afflictions are the way by which wee must goe to Heauen, *Acts 14. 22.* not the cause of our comming to Heauen. Hauing spoken of

*Vses.*

*Doct. 3.*  
The last iudgement shall be a iust one.

*Vses.*

*Doct. 4.*  
Afflictions fit vs for Heauen, tho they doe not merit it.



*Analysis.*

of the day of iudgement, wee are now to speake of the ends of it, which respect both good and bad: and they are set downe, 1. generally, in the 6. and 7. verses; then more particularly, in the 8, 9, and 10 verses. In the words we may obserue, 1. The ends themselues: 2. Reason why, *Its iust with God*: 3. The time, when *Christ shall be reuealed*: which is amplified, 1. by the manner, *in flaming fire*: 2. companions, *Angels*, which are described by the adiunct of *power*. We will handle the verses in order, as they lie in the Text, and first shew the meaning, and then the vse.

*Sense.*

There must needs be a iust iudgement, since *it is iust with God to recompence tribulation to such as trouble his children, and to them that are troubled, rest*, that is, freedom from all miserie, and enioyment of all felicitie, and that for euer, with me and all other beleeuers.

*Quest. 1.*

Why saith the Apostle, *Its iust with God*?

*Answ.*

To put a difference betwixt Gods iudgement and mans: For first the world iudgeth those that forsake their Countreyes religion, and embrace Christianitie, to be worthy of death, and that those that perseuere therein, deserue praise and reward; but God iudgeth otherwise. Secondly, the world is either ignorant and knowes not what is iust; or if it know what is iust, yet it doth not alwayes doe accordingly, but often that which is vniust: but God, as he cannot be deceiued, but knowes what is iust; so he alwayes iudges accordingly.

*Quest. 2.*

But when shall this be?

*Answ.*

When the Lord Iesus shall be reuealed from heauen (whither he ascended, and where he sits) the Angels that are mightie in power being his companions, *in flaming fire*: the meaning is, that he shall come in fire, and execute vengeance vpon sinners with it; but especially vpon men affectedly ignorant, and such as will not obey the Gospell of Christ, (which hath Christ for the author, *Heb. 1. 1.* and principall obiekt, *Ioh. 5. 39.*) who



*Who*] That is, which sinners shall be punished with euerlasting destruction. *From the presence of God*] Here is the cause of their destruction, and facilitie of it, they shall not be able to endure his presence, but shall melt before him, as wax before the fire. *And his glorious power*] Here is the cause of the eternitie of this destruction, viz. his *glorious power*, which being eternall, shall punish them eternally: It may be called a *glorious power*, because by it he purchaseth glory to his name.

But when shall the wicked be punished thus?

Euen then, when Christ shall come to *be glorified in his Saints, &c.* In this verse the second and chiefest end of Christs comming to iudgement is more amply set downe than before, viz. *the glorifying of his Saints.* In the words we may 1. obserue, who shall glorifie, *Christ*: 2. whom, beleeuers; whether their faith be strong, or weake, so it be true: 3. with what glory, with the same that he is glorified withall, the same in kinde, tho not in degree: *eadem specie*, tho not *quantitate*; *Theodor. in locum*: 4. note what will follow, he shall be *admired*: 5. for what cause, not for works sake, but for faith, for they *beleeued the Apostles testimonie*: 6. the time, *in that day*, when he shall come to be glorified, that is, to glorifie them, as *Philip. 3. 20.* and to be glorified by them, as *Chrysostome* expounds it, ἐν ἀγίοις, id est, διὰ τῶν ἁγίων, and to be admired: Here is the sequell of glorifying his Saints; he shall cause them to be admired, and they shall admire him; since he shall be wonderfull to behold, in respect of his maiestie, power, glory, and noble troupes of powerfull Angels, and glorified Saints.

Before we come to obseruations, we will answer two questions.

1. What fire it is that Christ shall come in, and punish the wicked withall?

True naturall fire, such as was created at the first, as may appeare by the words of *S. Peter*, 2 *Pet. 3. 6, 7.*

E

where

*Zanchinus in locum.*

*Quest. 3.  
Answ.*

*Philip. 3. 24.*

*Quest. 1.*

*Answ.*



where he opposeth it to water that drowned the whole world. From this place it may be concluded, that as the old world was drowned with true and naturall water; so this world shall be consumed with true and naturall fire. So *Augustine* expounds the place, *lib. 20. de Cinit. Dei, cap. 18.* with him accord *Caluin, Zanchie, Rollocke*, and others.

Quest. 2.

Is it iust with God to punish them with euerlasting destruction, that vexed the godly onely for a time?

Ans. w.

Yea, for he doth not so much eye the action, which is but for a time, as 1. the obiekt offended, *viz.* the eternall maiestie of God: 2. the will of the offender, *qua in eternum extenditur, & aliquo modo infinita est*: he that doth afflict the godly, would doe it for euer, if he could liue for euer. Come we now to obseruations.

Doctr. 1.

God will re-  
venge the  
wrongs of his  
seruants tho  
man do not.

In that the Apostle saith, *it is iust with God &c.* We may learne, that tho man do not; yet God will reuenge the wrongs and iniuries, that are done vnto his children; vengeance is his, he will repay, those shall not goe scot-free that trouble his children. He reuenged the wrongs that the *Egyptians* did to the *Israelites*, that *Iezabel* did to *Naboth*, & that wrong that *Haman* offered the *Iewes*. The Lord at one time or other met with those that troubled and vexed his seruant *Dauid*.

Vses.

This must teach vs, that we must deferre our cause to God, as *Dauid* did, *Psal. 43. 1.* and take heed of priuate reuenge, since this is to rob God of his right, & to doe contrary to his comand, 2. Hence the godly may haue comfort if they consider, that tho man do not, yet God will reuenge the wrongs done vnto them by the wicked.

Doctr. 2.

Rest remaineth,  
for the  
Godly.

Use.

*And to you that are troubled, rest*] note wee hence that tho the godly haue many troubles heere; yet there remaineth a rest for them: *Heb. 4. 9. Apoc. 14. 13.* into this rest all of vs must study to enter *Heb. 4. 11.* to that end we must get faith, and be carefull to perseuere therein: for want of faith and of perseuerance therein will preuent our entrance into this heavenly rest,



rest, whereof our Apostle heere speaks. *with vs* ] as the Saints haue a fellowship in suffering, 1. Pet. 5. 9. so shall they haue in glory : As they suffer together with Christ so shall they raigne together, and be glorified together with him : 2. Tim. 2. 12. Rom. 8. 17.

Neither can it be otherwise for the iustice of God requires that those that are copartners in suffering, should also be copartners in glory.

*When Christ shall be reuealed from heauen* ] This phrase intimates, that Christ is hidden from vs in respect of his corporall presence, the ayrie and starry heauens, being as it were vailes drawne betwixt our sight and him : The Doctrine that hence ariseth is plaine, viz. That Christ in respect of his humanity is locally in heauen and there shalbe till the day of iudgement at which time he shall be reuealed Philip. 3. 21. Col. 3. 1. 4. Act. 3. 27. This truth hath beene long since taught by the auncient Fathers of the Church : *Per id quod Deus est, est ubique, per id quod homo, in certo loco est, viz. Cælo* : saith S. Augustine. *videte ascendentem, credite in absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite presentem*, saith the same Father, on the 46. Psalme, Againe *Ibat per id quod homo erat, manebat per id quod Deus erat, ibat per id quod vno loco erat manebat per id quod ubique erat* : Aug. in Io. tract. 78. And else where he saith, *Dominus noster absentauit se corpore ab omni ecclesia, et ascendit in Cælum. Christus non potuit versari cum Apostolis in carne, postquam ascendit ad patrem*, saith Cyrill. *Non est homo qui est ubicunq, duo aut tres in eius nomine fuerint congregati, neq, homo nobiscum est omnibus diebus, vsq, ad consummatione seculi, neq, congregatis ubiq, fidelib, homo est presens sed virtus diuina que erat in homine*, saith Origen. Againe, *Pontifex noster non utiq, in terra quarendus est, sed in cælo*, saith the same Author vpon Leviticus. *Manet verbum incarnatum, & recedet, manet diuinitate, recedet corpore*, saith Gregorie. I will conclude with

Doct. 3.  
The Saints  
haue fellow-  
ship in glory.

Reason.

Doct. 4.  
No reall pre-  
sence of Christ  
on earth.



those sweet words of Fulgentius: *Secundum humanitatem suam localiter erat in terra; secundum diuinitatem, & cælum impleuit & terrā: vera humanitas Christi localis est, vera diuinitas semper immensa est: Caro Christi absq̃ dubitatione localis est, diuinitas tamen eius semper ubiq̃ est: permansit in Christo immensa diuinitas, suscepta est ab eo localis humanitas; quomodo ascendit in cælum, nisi quia localis & verus homo est; quomodo adest fidelibus, nisi quia idem immensus & verus Deus: unus idēq̃ Christus secundū humanā substātiā aberat cælo, cū esset in terra, & dereliquit terram, cū ascendit in cælum.*

*Vse.*

This doctrine ouerthrowes the doctrine of the Papists, touching the vbiq̃rie of Christ as man: A position contrary to Scriptures, Fathers, diuers Articles of our faith; yea, and to reason it selfe. For being a finite bodie, it cannot be euery where; being a naturall body it must needs be locall: *Tolle spaciā corporibus, et nusquam erunt, si nusquam, tum non erunt*: But some may obiekt that place, *Mat. 28. 20.* Ans. that place is meant of his godhead. But heauen is euery where, Christ is in heauen, *Ergo*, euery where. Ans. heauen is not euery where, for then it should be in hell, which to affirme were absurd and impious: Gods presence and power is euery where, but not his glorious court, viz: the third heauen whose builder and maker is God.

Why called  
mighty Angels.

*With his mighty Angels, or Angels of his might.* } So called because God doth declare and manifest his might in them, & by them: In them, 1. because he hath made them to excell in strength, *Psal. 103. 20.* Secondly, By them, in that he doth mighty works by them, by one Angell he slew 185000. in the campe of *Assyria* in one night, *2 Reg. 19. 35.* And 70000. *Israelites* in three dayes, *2. Sam. 24. 15, 16, 17.* Now in that Christ shall come attended with the Angels of his might, and in flaming fire; wee may learne that his second comming shall be glorious in it selfe, comfortable to his members, who shall be glorified with him,  
and

*Doct. 5.*



and terrible to his enemies, vpon whom he will execute vengeance with flaming fire. Hence it is that the godly desire his comming, but the wicked feare it, and wish it might not be at all.

*On them that know him not* ] All those that are ignorant of God and his will, shall be punished eternally, *Ioh. 3. 19. Rom. 2. 12.* As ignorance depriued the Israelites of rest in the earthly Canaan, *Psal. 95. 10, 11.* so will it doe vs of rest in the heauenly Canaan: For ignorance of God and his will is a mother-sinne, it makes the life of man to abound and flow with a sea of offences against God and his word.

Shall all ignorant persons be punished alike?

No, those that are wilfully ignorant, hauing the meanes of knowledge, shall be more feuerely punished, than such as are simply ignorant, and are ignorant for want of meanes.

1. Let not vs be children in vnderstanding; but let vs labour for some measure of knowledge of God, of Christ, and of his will; since this is the way to life eternall, whereas ignorance is the ready way to damnation.

2. Ignorant people are here confuted, who thinke that their ignorance will excuse them: alas, they are greatly deceiued, their ignorance will not stand for payment in that day, it may excuse them *à tanto*, but not *à toto*: ignorant persons shall not haue so many stripes, as those that know their masters will, and do it not; but yet they shall haue many stripes. Their darknesse of ignorance shall bring them into vtter darknes, and tho there were no other matter against them, yet their ignorance shall bee sufficient to condemne them.

*And them that obey not, &c.* ] Christ Iesus will execute vengeance on all those that will not obey the Gospel: They that know Gods will, and doe it not, shall be punished, *Luke 12. 47. Rom. 2. 8, 9. Gal. 3. 10.* As *Saul*, by disobeying Gods word, lost the Kingdome of Israel, *1 Sam. 15.* So shall we, by disobedience, lose the

*Doctr. 6.*

Ignorant persons shall bee damned.

*Reason.*

*Quest.*  
*Ans.*

*Vses.*

*Ioh. 5. 39.*  
*Ioh. 17. 3.*

*Doctr. 6.*

Vengeance shall be executed vpon the disobedient.



Use.

Doct. 8.

The torments  
of the wicked  
shall be endles.

Reason.

Uses.

Doct. 9.

Beleeuers only  
are true Saints.

Kingdome of Heauen; for, *Not euery one that sayth Lord, Lord, and so makes an outward profession, shall enter into Heauen, but he that doth the will of God in Heauen, Mat. 7. 21.* Disobedienceto Gods word, is an odious sin in Gods sight, *1 Sam. 15. 23.* A sin that shall be cursed in this life with many curses, *Deut. 28.* and with euerlasting destruction in the world to come. Let vs therefore no longer harden our hearts, but whilst it is called to day, let vs willingly obey Gods word, taught by his Ministers, that so we may liue for euer.

*With euerlasting destruction]* The punishment of the wicked shall be eternall, *Mark. 9. 43, 44. 45, 46. Mat. 25. 41. Rev. 14. 10, 11. Iude 7. Ad iustitiam Dei pertinet, vt nunquam careant supplicio, qui carere noluerunt peccato,* saith Gregorie: *Gods iustice requires, that they should neuer want punishment, that would neuer* (if they could liue euer) *cease sinning.* 1. Hereby is refuted the errour of *Photius* and *Origen*, who taught that the punishment of the wicked should haue an end, and that after (for some yeeres) they were purged with fire, they should (together with the Deuils) enter into Heauen. 2. Let this Doctrine teach vs, to breake off our sins by repentance, and labor to be such in holy conuersation, and godlinesse, so that being found of him in peace without spot and blamelesse, wee may bee accepted of him, and so escape the eternall iudgement of condemnation.

*When hee shall come to be glorified in his Saints, and admired in all that beleeue]* viz. in *Christ*: and beleeue the Gospell of *Christ*. Out of these words wee may learne, who are true Saints, viz. those that haue faith to beleeue in *Christ*, and to beleeue the testimony of *Christ*: therefore Saints and faithfull Ones, are carried as things indifferent with our Apostle, *Col. 1. 2. Ephes. 1. 1. Philip. 1. 1. To all the Saints in Christ,* that is, which are engrafted into him by faith, and haue him to dwell in their hearts by faith. *Ephes. 3. 17.*

The



The reason of this Doctrine is this ; True faith doth  
 1. Iustifie a man, *Rom. 5. 1.* 2. It purifierh the heart,  
*Acts 15. 9.* 3. It begets a profession of holinesse, be-  
 leeuing with the heart, and confessing with the mouth  
 goe together, *Rom. 10. 10.* 4. It causeth a holy conuer-  
 sation. 5. By it we receiue forgiuenesse of sins, *Acts*  
*26. 18.* Now such as are iustified, sanctified, professe  
 holinesse, liue holily and haue their sins pardoned, such  
 God holds as Saints, notwithstanding all their infir-  
 mities.

Reason taken  
 from the effects  
 of faith.

Uses.

1. Hence we see the vanitie of the Papists, in trans-  
 ferring and appropriating this name of Saints to those  
 whō the Pope hath put in his Kalender, & to whom he  
 hath adiudged diuine honors, holidayes, inuocations,  
 candels, Churches, &c. such Saints were not heard of  
 in *Pauls* time. A man may be in hell that hath all such  
 things performed about him : Saints are either trium-  
 phant or militant ; triumphant, who now walke by  
 sight enioying the presence of God, of Angels, and of  
 the spirits of Saints departed, who haue now rest from  
 all their labours of their militant conditions : Mili-  
 tant are they who walke by faith, in holy profession  
 and conuersation, holding Christ their head, by whose  
 power apprehēded by faith, they are kept to saluation.

2. This doctrine may strengthen vs against tempta-  
 tions from our imperfections, if we haue true faith the  
 Lord doth reckon of vs and holde vs as Saints, nōt-  
 withstanding our manifold imperfections ; hee that  
 by faith hath put on the Sonne of righteousnesse, is  
 more cleare and bright than if hee were arrayed with  
 the beames of the Sunne. Againe, tho we haue sinnes  
 too many, yet the better part giueth the name : Corne  
 fields haue many weeds, yet we call them not fields of  
 weeds, but corne fields : so the faithfull haue much  
 corruption and little grace, yet they are called Saints,  
 and so accounted of by God.

3. Since it is faith that makes a Saint, we must all of

VS



Signes of a  
true faith.

Dott. 10.  
The Gospell a  
testimony of  
Christ.

vs labour for a liuely faith, that so we may be Saints in Gods account, to that end, let vs be swift to heare Gods word; for faith comes by hearing, *Rom. 10. 14.* and pray for it: *1. Ioh. 5. 14. 15.*

4. If wee will know whether wee bee true Saints, let vs trie, whether we haue true faith or no, for its faith in Christ that makes true Saints: the signes of it are these that follow & such like, 1. an vniuersall obedience to all Gods commandements, *Gal. 5. 6.* 2. Loue to all the Saints, *Eph. 1. 15. Col. 1. 4.* 3. It breakes through all obiections, doubts, reasonings of flesh and blood, and all impediments whatsoever, that lie in the way to hinder obedience: by faith *Noah* built an Arke: *Abraham* offered his onely sonne, there faith broke through whatsoever might let their obedience. 4. If we liue by faith altogether, *2. Cor. 5. 7. Gal. 2. 20.* which wee doe, if vsing onely lawfull meanes, wee depend vpon God for the issue. 5. It limitteth not Gods hand, but is content to vndergoe all tryalls greater or lesse, longer or shorter. 6. A grieue for sinne by past, together with a loathing of it, and a purpose neuer to commit it more, if God giue strength.

*Our testimonie*] viz. In regard of dispensation: note hence that the Gospell is a testimony of Christ, *Ioh. 5. 39. Acts 1. 1. 1. Cor. 1. 6.* So that if wee will grow in the knowledge of Christ (as *Peter* exhorts, *2. Pet. 3. 18.*) we must attend reading, hearing, and meditating of the Scriptures.

Verf.



Verf. 11. *Wherefore also we pray alwaies for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodnes, and the worke of faith with power :*

12. *That the name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and the Lord Iesus Christ.*

**H**Auing spoken of the consolation, wee come now to the last part of this Chapter, *viz.* the Apostles prayer for the *Thessalonians*; in it note, 1. the things, for which hee prayes, *viz.* heavenly glory, with the meanes conducing thereunto, verf. 11. 2. The ends, which are two; the one nearer, *viz.* that Christ may be glorified in vs, and by vs in this world; the other more remote, *viz.* our glorification in heauen, in and by Christ, which is amplified by the cause, to wit, Gods meere grace and fauour, not any merits of ours, this is in the 12. verf. 3. Their constant performance of this dutie, *we pray alwayes*, saith the Apostle. Let vs see the meaning. *Wherefore* ] that is, that you may bee made partakers of this glory, *we pray for you constantly, that our God* ] that is, God whom wee are assured to bee ours, *would make you worthy of this calling* ] that is, of heavenly glory, vnto which you are called (by a *Metonymie* of the *adiunct*) by fulfilling all the good pleasure of his goodnesse, and effecting whatsoeuer he hath decreed, touching your saluation, and perfecting by his power, your faith, which is Gods work in you, that so Christ may be glorified in & by you, and you in & with him, & that according to Gods free grace and fauour, and not for any of your merits. Come we now to doctrines.

From the Coherence, we may learne, that prayer is one speciall meanes, by which wee must come to hea-

F

uenly

*Analysis.*

*Sense.*

*Doct. 1.*

Prayer is one  
speciall step to  
heavenly glory



Reason.

Use.

1 Thes. 5. 17

Doct. 2.  
Ministers must  
pray for their  
people.

Reason.

uenly glory: therefore *Paul* hauing in the former verse spoken of that heauenly glory, wherewith the Saints should bee inuited at the last iudgement, doth presently betake himsele to prayer; and that for this cause, that God would make them worthy of that heauenly glory, to which they were effectually called. The truth of this doctrine is confirmed by those words, *Ro. 10. 14. Act. 2. 21. Whosoener calleth vpon the name of the Lord, shall bee saued*: By prayer, we obtaine the beginnings, growth, continuance and perfection of all graces necessary to saluation: by it we obtaine strength to withstand Satans temptations, the worlds allurements, the enticements of sinne, and perswasions of our owne corrupt nature. It must bee our care therefore dayly to performe this holy duty, and to keepe a constant and settled course therein, as *Paul* exhorts; since this is one speciall step, by which wee must ascend into heauen.

*Wee pray*] Ministers must helpe their people with their prayers, they must offer incense as well as teach, *Deut. 33. 10.* As the high Priest bore the Israelites on his brest, *Exod. 28. 29.* so must all Ministers beare their people in their breasts, *Philip. 1. 7.* our Sauior Christ prayed for his Disciples, *Ioh. 17. 20.* *Paul* had a speciall care, as wee may see in the beginning of his Epistles, to remember with constancy the Churches, that he had planted, in his prayers. All Christians must helpe each other with their prayers; much more Ministers their people. 2. If Ministers be not the Lords daily remembrancers in their peoples behalfe, they should sinne grieuously, *1. Sam. 12. 23.* 3. Their prayers may auert Gods iudgements, *Psalme. 106. 23.* procure Gods blessings, and the continuance of them, and be a meanes of safety and protection: *Elias* is called the chariot and horse-men of *Israel*, *2. Reg. 2. 12.* Ministers are Parents, and therefore must be often wishing well to their children: how many wishes will naturall



turall parents haue about their naturall children? In a word, a Ministers people are either comforts, or else such as are yet in their blood and vnregenerated: if they be yet in their naturall estate and vnconuerted, they are in a damnable case, being the children of wrath: and therefore they haue need to be prayed for, that God would pull them out of the power of darknesse, and translate them into the kingdome of his deare sonne, that they might so be saued. If they bee conuerted, they also stand in need of their prayers, that their faith faile not, since the Deuill will bee busie to bring them backe, who are taken out of his power: Wherefore, oh yee Watch-men, which are set vpon the wals of Ierusalem, be yee the Lords Remembrancers in Sions behalfe, keep not silence, hold not your peace, neither night nor day. *Isa. 62. 6.*

*Alwayes*] Wee must not imagine, that *Paul* prayed continually, and did nothing els; for he preached, laboured with his hands, studied, &c. but the meaning is, that he and his Associates kept a settled and constant course in praying. From hence wee may learne two poynts. 1. That Christians must haue set times for prayer every day. 2. Such times as are set and appoynted for prayer, must be kept constantly.

1. *Poynt.*

Christians must haue set times of praier every day: *Luke 18.* 1. this is implied in the Fourth petition, where this day is expresse, to shew, that the next day wee must pray againe, and every day say this day; this *Dauid* exhorts vnto, *Psal. 96. 2.* and promiseth to do, *Psal. 145. 2.* and there is great reason for it: For, 1. We daily stand in need of new blessings, and to haue the old continued: *Ergo*, for these we must daily pray. 2. The graces of Gods Spirit are subiect every day to decay: *Ergo*, Wee must daily pray for the encrease of them. 3. We are every day subiect to the assaults of our spirituall enemies, and to many dangers of soule and body,

*Doct. 3.*  
Christians  
must haue set  
times of  
prayer.

*Reasons.*



now prayer is the most principall meanes to keepe vs safe.

*Quest.*

But how often of a day must wee pray, and at what times?

*Answ.*

How often wee must pray of a day.

*Psal. 141. 2.*

Twice at least: *David* prayed seuen times, *Psal. 119. 164.* And *Daniel* three times, *Dan. 6. 10.* and that at morning and euening: we must make it, *Seram noctis, & clauem diei*: A key to open the day, and a locke to shut vp the night, *Psal. 141. 2. Psa. 92. 2. Psal. 55. 17.* this was prefigured by that continuall burnt-offering, which was offered vp euery day, morning & euening; *Exodus 29. 38, 39.* And long since concluded by a councell: *Singulis diebus qui amplius non potest, saltem duabus vicibus oret, mane scilicet et vespere. Concilium Constant. 6. cap. 7.*

*Vse.*

This serues to reprove those, that neglect this duty of calling vpon the name of God, and either neuer pray, but on Sundaies, or other set daies at Church, or if at home, yet very seldom, & vpon some great occasion, as if some be sicke, or they feare some great iudgement, or want some great blessing. Too many such there are; the Lord in mercy amend them, and giue them grace, more diligently to performe this so holy and necessary a duty.

*2. Poynt.*

*Doct. 4.*  
Our set times must bee constantly kept.

*Reasons.*

Such times as we set and appoynt for our daily prayers, must bee constantly kept: *Daniel* kept a constant course in praying three times a day, *Dan. 6. 10.* hee prayed three times a day, *as aforetime*, which phraze intimates a constant course. *Nulla die intermittantur certa tempora orandi*, saith *S. Augustine*. The reasons are these, 1. The Deuill takes aduantage by our once omitting of prayer, and moues vs to omit it againe and againe, and so by degrees brings vs to an vtter dis-vse of it; 2. If men but once omit their settled course in praying, they shall finde the next time they come to pray, a more than vsuall dulnesse therto, which is partly through



through Gods iust iudgement, who thus punisheth their neglect of this duty, partly through a mans owne naturall indisposition thereto : and partly through the malice and subtilty of Satan, who seeketh to diuert men cleane from their setled course in prayer.

By that, which hath beene spoken, wee see, that as we must be carefull to set our selues fit times to pray in, so hauing set them, we must be carefull to keepe them : we must neither suffer matters of pleasure, sport, nor gaine, to interrupt this course : if wee haue any extraordinary occasions, let vs rise vp a little sooner, and sit vp somewhat later, and so lose somewhat of our sleep, rather than omit this holy exercise, which tends so much to Gods glory, and auails for our profit, both in soule and body.

*Our God*] We must labour to be setled and assured in our consciences, that God is our God : this assurance was in *Paul* and his Associates, and in *Iude vers. 4.* This assurance is the foundation and ground of all true comfort in this life, and of glory and happinesse in the world to come. 2. It is the ground of all obedience, therefore the preface of the morall Law, layeth this, and no other ground of obedience, *I am the Lord thy God.* And the Prophet *Dauid* exhorting to obedience, *Psal. 95. 7.* vseth this as a reason, *For hee is the Lord our God.*

But how may a man be assured, that God is his God?

If he be in Christ, for God is in Christ, reconciling the world vnto him, *2 Cor. 5. 19.* so that if wee be in Christ, we are reconciled to God by his death, and are at one with him, and he with vs.

But how may a man know, whether hee be in Christ, or no?

If any man be in Christ, he is a new creature, *2 Cor. 5. 17.* new, in respect of the inward disposition of his heart, being sanctified by Gods Spirit, and in respect of the conuersation of his life, for hee walkes

F 3.

not

Use.

Get assurance  
that God is  
ours.

*Doct. 5.*

*Reasons.*

How man  
may get this  
assurance.

*Quest. 1.*

*Answ.*

*Quest. 2.*

Who are in  
Christ.

*Answ.*



Doct. 6.

We of our selues  
are not worthy  
of heauen,  
Christ makes  
vs so.

Quest.

Ans.

How Christ  
makes vs meet  
for heauen.

Use.

Doct. 7.

Gods decree  
extends to the  
meanes as well  
as to the end.

Doct. 8.

not after the flesh, but after the Spirit, Rom. 8. 1.

*Would make you worthy*] We are not worthy of our selues of heauenly glory; it is God that must make vs so, 2 Cor. 5. 5. therefore Paul, Coloss. 1. 12. thanks God for making him and the Colossians meet for the kingdome of God.

But how doth God make vs meete for this kingdome, and worthy of it?

1. By predestinating vs before all times: 2. by calling vs effectually in his good time: 3. by iustifying vs in Christ: 4. by sanctifying vs by his Spirit: for such as are predestinated, called, iustified, and (which issueth thence) sanctified, shall most certainly be glorified, Rom. 8. 30. Since we are not worthy of heauen, it will hence follow, that we cannot merit it: life eternall is Gods free gift, and no reward of our merits, Rom. 6. 23.

*And fulfill all the good pleasure &c.*] Here we may gather, that Gods decree extends to the meanes, as well as to the end: God will fulfill all the good pleasure of his goodnesse on them, that he will make worthy of heauenly glory; those that he will glorifie, must be predestinated, called, iustified, and sanctified; so that if we will come to heauen, we must goe that way, and vse those meanes, that God hath appointed thereunto, and not damnably reiect the vse of good means, and refer all to God, as too many doe, and therefore shame not to say; if God haue decreed to saue me, he will saue me, howsoever I liue, whatsoever I doe: Such wicked wretches must know, that God hath decreed the meanes, that leads vnto the end, as well as the end it selfe; and they must remember, that tho God made vs without vs, yet he will not saue vs without vs: if we looke to be saued, we must looke to the meanes, that God hath appointed to bring vs to saluation, and vse them diligently and conscionably.

*And the worke of faith with power*] Hence note that  
it



it is the effectuall working of Gods mighty power, that brings vs to beleue, *Eph. 1. 19. Col. 2. 12. Ioh. 6. 29.*

The Vses of this Doctrine are these: 1. To teach vs that beleue, to seeke vnto God, and earnestly to desire him, that as he hath brought vs to beleue by his mighty power; so he would finish the worke of our faith by the same power. 2. To shew vnto vs, how greatly they are deceiued, who make God by his grace to conuert vs, so that he leaueth it in our owne power, whether we will come to him by faith, or no: As if God did set his grace forth, as Chapmen doe wares, which the customer may chuse, whether he will buy or no: but who can resist in that, which Gods almightie power is put forth to worke? could his power be resisted, it were not almightie. 3. They deceiue themselves, that thinke they haue faith, and yet neuer felt the power of God to worke in them; tho it be no lesse a power that must worke faith, than that which raised Christ from the dead: such haue a vaine presumption, they haue no true faith.

*That the name of our Lord &c.]* We will briefly obserue two points of doctrine out of this verse: The 1. is, that one chiefe end of our prayers must be, that Christ may be glorified in vs, and we in him. 2. Gods free grace, and not any merits of man, is the cause of that glory, wherewith the members of Christ shall be inuested, at the day of iudgement.

Thus much of this Chapter. The second followeth.

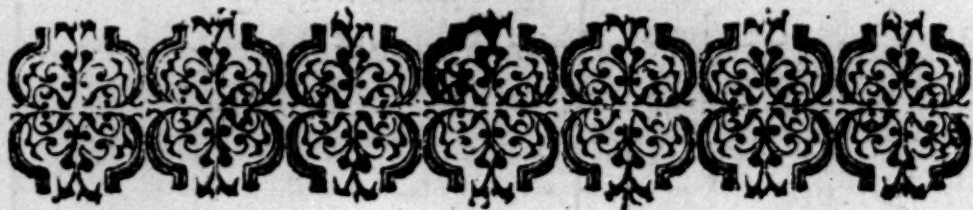
The effectuall working of Gods power bringeth vs to beleue.

*Vses.*

*Doctr. 9.*

THE





# THE SECOND CHAPTER.

VERS. 1, 2, 3.

1. *Now we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our gathering together unto him,*
2. *That yee be not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.*
3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition.*

Parts of the  
Chapter, two.



**I**N this Chapter is continued the matter of the Epistle, and it consists of two parts : 1. Doctrinall, in which the Apostle warnes them, that they be not seduced by false doctrine, *as tho the day of iudgement were at hand* : And he teacheth that before Christs comming to iudgement, there shall be a great apostacie, and the discouerie of Antichrist : whose qualities, adiuncts, kingdome, subiects, acts, and ruine he describeth. Furthermore, he sheweth, what shall be the estate of the Church in the last times : this part begins at the first verse, and lasts to the 13. The  
second



second part is consolatorie, wherein the Apostle comforts them against the feare of seduction and apostacie, and withall he doth exhort them to perseuere in the Apostolicall doctrine, from the 13 verse to the end of the Chapter. Let vs come to the words: In the first and second verses of this Chapter, and in the beginning of the third, the Apostle wisheth them to take heede, that they were not seduced by false doctrine. In the words we may obserue, 1. the Admonition, *Be not soone shaken in minde, or troubled*: 2. the manner how it is vttered, 1. with lenitie, *we beseech you, brethren*: 2. grauitie and seueritie; for he adiures them *by the comming of Christ, and their gathering to him*: 3. the meanes whereby false Teachers sought to peruert them; which are first particularly set downe; and they are three in number, 1. *spirit*. 2. *word*. 3. *letter*: and afterward generally named, *let no man deceiue you by any meanes*, that so the Thessalonians might take more heede: 4. his reciting of the Doctrine, whereof they must take heede; and therein his laying downe of the contrary opinion, to which they must sticke, viz. *that the day of Christ is not at hand*. Thus far for diuision of the words: Let vs now see the sense of them.

Now since there are many impostors, and seducers, which seeke to diuert you from the truth, and to perswade you that the day of iudgement is at hand, I and my companions, doe beseech you as brethren, whereas by our authority (especially I that am an Apostle) we might command you: And that our words may be of more force with you, we doe also adiure you, *by his comming*, that is, by that faith and hope that you haue of his comming, and that comfort that you meane to reape by it: *And by your gathering together*, heere is not meant that spirituall coniunction that the faithfull haue with Christ: They being incorporate into him by faith; but that gathering, which shall be in the day

Sense.

G

of



Mat. 24. 31.

of iudgement, when the sonne of man, *Shall send his Angels with a great sound of a trumpet, to gather together the elect from the fower winds, from one end of heauen to the other.* Thus *(Crisostome, Theodoret, Primasius, Renterius, and others expound this place. That you be not soone shaken from your mind; (εις τὸ μὴ το χέως σαλᾶσθαι)* a Metaphor taken from the Sea, which is tolled too & fro, with storms and tempests. Now the Apostle means such a mind, as is rightly informed by the word, and truely enlightned by faith: The meaning is, since your minds are established in the truth, and the beleife of the Gospell, see that you be not carried away with any wind of false doctrine, especially see that you yeeld not presently; for then your sinne, and shame is the greater: *Or troubled ] (ὡς τε σπῆσθαι)* the greeke word signifies, terror arising, by reason of such as raise vproares and tumults, & is metaphorically applied to the Thessalonians, who were terrified with the Doctrine of the false Apostles, who taught, that the day of iudgement was at hand. *Neither by spirit ]* that is, false reuelations fathered vpon the Spirit of God. *Nor by word ]* that is, words that they shall preach, tho they haue a shew of wisdom, and be very eloquent. *Beware (saith Paul) least any man spoile you thorow Philosophie, and vaine deceit &c. Col. 2. 8. Nor by Letter ]* these words may haue a double sense: for the meaning may be this, by any counterfeit letter, made by them, and fathered vpon vs; or, Secondly by letter, that is, by my former letter, which I wrote vnto you, in which are these words, *For this we say vnto you &c. 1. Thes. 4. 15.* vpon which words (being wrong wrested and not rightly vnderstood) they ground this there Doctrine. *As that the day of Christ is at hand, ]* that is, as tho the day of Christs comming to iudgement were at hand, and should be such a yeare, such a moneth, such a weeke, such a day.

Ob.

Heere seemes a contradiction betwixt the Apostles;  
for



For *Paul* saith, that we must not beleue them that say, that the day of Christ is nigh at hand. Whereas *Iames* saith, *That the comming of the Lord draweth neere, Iam. 5.8.* And *Peter* saith, *That the end of all things is at hand. 1. Pet. 4.7.*

1. That which they say is true, in respect of God, to whom a thousand yeares is but as one day, *Psal. 90. 4. 2. Pet. 3. 8.* Secondly *Pauls* meaning is not, that they thought that it was neere, but that they prescribed a certaine time, when he would come: they would presume to set downe, the yeere, moneth, weeke, yea, and the very day of his comming: *Verbum hoc instandi quousque sunt illi, non tantum innuit, & significat, tempus quod in propinquo est; verum etiam tempus aliquod definitum, et certum, ut diem, horam, mensem, annum, seculum.* Saith a most learned and worthy man vpon this place.

But was not this doctrine of theirs, touching the comming of Christ being at hand, a tollerable error, whereby they might be stirred vp to greater care and watchfullnesse?

No, for God will haue iust things done iustly, and no truth can be well builded vpon falshood. Besides this, a subtile practise of Satan appeareth in it; that when they had long looked for the day, and saw no alteration of things, nor other appearance of it, they might fall into a flat vnbeleife, that no such thing should come to passe, as those did of whom *Peter* speaks, *2. Pet. 3. 3. 4.* Let no man deceiue you by any meanes, this I say once againe, warning you, because there are many deceiuers, many meanes to deceiue, and you subiect to be deceiued. Doct. followes.

Ministers must vse both lenity and seuerity, in their preaching; thus doth *Paul*, for he doth louingly beseech them, there is lenity, and adiuire them by Christ, there is Apostolicall grauity and seuerity: this he requires of his scholler *Timothy*, *2. Tim. 4. 2.* and there is great reason for it.

*Answ.*

*Rollocus.*

*Quest.*

*Anf.*

*Doct. 1.*

Ministers must vse both lenity and seuerity in teaching.



*Lenitas enim si sola sit, nimis obtusa est, seueritas etiam, si sola sit, nimis acuta est, magisque destruit quam edificat:* That is, *Lenity not mixed with seuerity is dull and without efficacie. seuerity without lenity, is too sharpe and will destroy rather then edifie.*

*Vse.*

So that these two must not be seuered in our preaching; for if they be, our preaching will be in word only and not in power, it will sound in the eare, and not pierce the heart: a Minister like that kind Samaritane, must vse both wine & oyle, if he will cure the wounds of a soule-sicke sinner.

Luk. 10. 34.

*Doct. 2.*

Christs comming to iudgment, and our gathering to him, are both most certaine.

In that *Paul* doth adiure them, by Christs second comming, and their gathering to him, we may learne, that Christs comming to iudgment, and our gathering to him, are things most certaine, and that wee must make great account of, for obtestations to confirme truth, are not made but by things that are certaine, pretious, and of great account amongst men.

*Doct. 3.*  
We are easily seduced.

*Vse.*

*Doct. 4.*  
Satan and his complices vse many meanes to seduce vs.

*Soone shaken*] Hence we may gather that men are easily deceiued, seduced, and peruerterd from the truth, *Gal. 1. 6. & 3. 1.*

Which must teach vs, constantly to perseuere in the Gospell, and not to listen to euery spirit, *1. Ioh. 4. 1.*

*Neither by spirit nor by word &c.*] Obserue hence that Satan and his instruments vse many meanes, to peruert, and seduce men from the truth, *Eph. 4. 14.* There are three wayes and meanes rehearsed in this verse, as 1. Faigned reuelations fathered vpon the holy Ghost: 2. probable and plausible speeches of men, who goe about to deceiue by Philosophie, and enticing words of mans wisdom: 3. Counterfeit writings fathered vpon the Apostles, and Apostolicall men (as the Gospell of Saint *Thomas*, the Gospell of Saint *Bartholomew*: ) Therefore saith that ancient father, *Manichai legunt Scripturas apocryphas, nescio a quibus futoribus fabularum sub nomine Apostolorum scriptas, Aug. contra Faust. lib. 22. cap. 80. The Manichees read kidden Scriptures*



Scriptures, written I know not by what coblers under the name of the Apostles: or (if we take the words in the other sence) they doe vse the word wrested and not rightly vnderstood.

Nor by word ] If we vnderstand these words as spoken of the former Epistle, as tho they had reference to that speech of the Apostle, recorded in 1. *Thess.* 4. 15. we may learne this lesſon.

Ignorant and wicked persons doe abuse the Scriptures, and vnderstand them contrary to the true meaning of the Holy Ghost, 2 *Pet.* 3. 16. Whereas Christ spake, *Ioh.* 2. 19, 20. of the Temple of his bodie, they vnderstood him, as tho he had spoken of the materiall Temple. The Papists abuse that place, *Matth.* 16. 18. for there is not meant *Peters* person (since Christ is the onely Rocke, vpon which the Church is built, 1 *Cor.* 3. 11.) but his faithfull confession: *Super hanc petram edificabo Ecclesiam meam, id est, super fidem & confessionem*, saith *Chrysostome*, hom. 55. in *Math.* And *S. Augustine* saith, homil. 13. de *verbis Domini*, *Super hanc petram quam confessus es, &c.* that is, vpon this Rocke, which thou hast confessed; vpon this Rocke, which thou hast knowne, saying, *thou art Christ, the Sonne of the liuing God*, will I build my Church: that is, I will build my Church vpon my selfe, which am the sonne of the liuing God. *Nisodemus* vnderstood Christ as speaking of a bodily birth; *Ioh.* 3. 3. whereas he spake of the reuiuing of the soule of man, and so of a spirituall birth.

As that the day of Christ was at hand ] We must not belecue them, that will set downe the age, yeere, moneth, weeke, day, or houre, when Christ will come to iudgement: for this is an erroneous doctrine, which doth turne from the faith, and cause great trouble in the mindes of men. No man knowes (no, not the sonne of God, as man) the age, yeere, moneth, weeke, day, or houre, when Christ will come to iudgement.

## Doctr. 5.

Ignorant and wicked persons doe wrest the Scriptures contrary to their true meaning.



Doct. 6. &amp; 7.

Some men and  
meanes are of  
more efficacie  
to seduce than  
others.

*Let no man deceiue you by any meanes*] Out of these words we may learne two Doctrines: 1. That we cannot be often enough warned of false Teachers, and their feuerall meanes to seduce, he warned them in the former verse, and now againe in this. 2. Some men & meanes are of more efficacie to seduce & deceiue than others; some are more easily seduced by Papists, others by Brownists, others by Anabaptists, some by Anabaptistickall reuelations, others by sophisticall termes, others by fained writings, others by the word wrong wrested and misunderstood: well therefore are these words added, *See that no man deceiue you by any meanes.* Let vs take heede of Idolatrous Papists, of prophane Separatists, of dreaming Anabaptists: let vs take heede that we be not deluded by feigned visions, by sophisticall termes, which haue a shew of truth & wisdom, by spurious writings falsly fathered vpon the Apostles and apostolicall men: nor lastly, by the Scripture misalleged, or misinterpreted. *Let no man deceiue vs by any meanes.*

Verf. 3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition.*

4. *Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himselfe that he is God.*

5. *Remember yee not, that when I was yet with you, I told you these things?*

Division of the  
Text.

**T**HE Apostle in the precedent words warned the Thessalonians not to beleue them that taught that Christs comming was at hand: Now to the end that his admonition might more preuaile, he proues by two arguments the falshood of that doctrine. The first



first is, because there must be a generall apostacie and defection. 2. Antichrist must first be reuealed; who is described vnto vs by certaine epethites, ver. 3. Secondly, by his acts and rule, ver. 4. Thirdly, by the beginning & ending of his kingdome, ver. 6, 7, 8. Fourthly, by the weapons and meanes, by which he maintaines, and vnderprops his kingdome, ver. 9, 10. Fifthly, by his subiects, ver. 10. Sixtly, by their destruction, ver. 11, 12. Let vs come to the words.

*For that day shall not come*] Here is the first argument that *Paul* vseth: it may thus be framed: There must be a generall apostacie before that day come, *ergo*, it is not at hand.

*For that day shall not come*] These words are fitly added, and rightly supplied, as may plainly appeare by the coherence. *Except there come a falling away first*] Here is meant a twofold Apostacie: 1. politicall, viz. the falling away of many Kingdomes from the Romane Emperor to the Pope. 2. Ecclesiasticall, viz. a falling away from the faith of Christ: of this our Sauiour Christ foretold, *Luk. 18.8.* and *S. Paul, 1 Tim. 4. 1.* This is the Apostacie, which is especially meant here: yet *Primasius, Aretius, Reuterus*, and others (from whom I doe not dissent) include both. Now both these Apostacies prophesied by *Paul*, are come to passe: For many fell long since from the Emperor to the Pope, so that he is but a titular Emperor. Againe, many fell from the faith of Christ to errors and heresies: For *Mahomet* turned away the Easterne Churches, which were planted by the Apostles, not onely from the faith of Christ; but also from his name and profession: And the Pope of Rome seduced the Westerne Churches, tho not from the name, and externall profession of Christ; yet from the true faith of Christ.

Hence learne we these Doctrines following. Let vs here take notice of the truth of Gods word, and learne that

*Sense.*

*Doctr. 1.*  
Gods word  
shall alwayes  
be found true.



Use.

that whatsoever prophecies are therein contained, shall in their due time be accomplished. If we take a scrutinie of sacred records, we shall finde this to be true, that whatsoever God foretold, did come to passe in the appointed time; and we shall still see, that God did alwayes fulfill with his hand, that which he spake with his mouth. Which must teach vs to beleue Gods word, and not to doubt of the accomplishment of those prophecies, which are not yet made good; for as others, so they in the fulnesse of time shall be fulfilled. As also it must teach vs to be followers of God as deare children, and to the vttermost of our powers to doe that which we speake, to make good that which we promise: as God is his words-master, so must we be, if we can.

Doctr. 2.  
The Church  
whilst it is mi-  
litant, may erre.

Reasons.

The Church of God, whilst it is militant, may erre. For the Apostle foretells a generall Apostasie, and shewes that many shall fall away from the faith and doctrine of Christ: he speaks indefinitely, and not of some one or few persons. That the Church may erre, it is manifest by these reasons: 1. Euery member of the Church may erre, both in doctrine and manners, since men are but in part sanctified, and in part illuminated, ergo, the Church which consists of them. 2. That which may befall one or two particular Churches, may likewise befall all, all being in one and the same condition: but this may befall one or two particular Churches, to faile in doctrine and manners. For example, the Church of Ephesus did forsake her first loue, *Rev. 2. 4.* and the Church of Galatia was remoued to another Gospel, *Gal. 1. 6.* Now that which befell these two particular Churches, may befall twentie, an hundred, yea all. 3. Experience shewes this to be true, in that Generall Councils haue erred: In the second Synode of Ephesus, they did not onely erre shamefully in doctrine, but they also came to blowes; insomuch as *Flavianus* Bishop of Constantinople was there spurned to



to death. The seventh Councell, called by the Papists, the second of *Nice*, which was gathered together vnder *Irene*, allowed as well of Images, as of the worshipping of them. The first Councell of *Nice* would, with common consent, haue forbidden marriage to Bishops and Ministers, but that *Paphnutius* did better informe them out of the Scriptures. In the third Councell at *Carthage*, certaine Apocryphall bookes, as the bookes of *Syrach*, *Tobie*, and *Maccabees*, were numbred in the Canon, and yet were excluded by the Councell of *Laodicea*. 4. Onely the Church triumphant is free from sin and errour.

But here that wee bee not mistaken, some cautions are to be inserted, as, 1. That the true Church doth not erre, so long as it heares and followes the voyce of the true Shepherd Christ. 2. It erres not vniuersally, that is, in all the articles of faith. 3. It erres not finally: for if any of the Elect doe erre at any time, they are recalled in Gods good time. 4. It erres not fundamentally, it alwayes keepes the foundation. 5. All the Church doth not erre, tho some of the members may erre, for the light of the truth is preferued in the mindes of some, who defend the true Doctrine against Heretiques, and doe propagate it to posterity, and therefore it is called the pillar and ground of truth.

Hereby the Papists are refuted, that teach, that the Church Militant cannot erre. *Obiect.* *Iohn* 16. 13. *Answ.* The promise is directed to the Apostles, who with their Apostolicall authority had this priuiledge granted vnto them, that in teaching and penning the Gospell, they could not erre: and therefore the Councell at *Ierusalem* concludes thus, It seemes good to vs, and to the Holy Ghost, *Acts* 15. 28. But admit the promise be further extended, euen to the whole Church, it must bee vnderstood with a limitation, viz. That God will giue his Spirit, to lead them into all truth *necessariam, & sufficientem singulis ad salutem*, that is, which is  
H necessarie

Cautions,  
when the  
Church doth  
not erre, and  
how it doth  
not erre.

1 Tim 3. 15.

Use.  
Obiect.  
Answ.



*necessarie and sufficient for their salvation.* Thus far of the first argument. The second followes; it may bee thus framed: Antichrist must first be reuealed: *Ergo*, The day of Christs comming is not at hand. Come wee to the words.

Antichrists  
Epithetes.

Sense.

Piscator.

*And that man of sin be reuealed, the son of perdition]* Here are his two Epithetes, 1. *Man of sin*: Antichrist shall bee a man for nature and shape, but a beast in respect of his manners and behauour; a *man of sin*, so termed, 1. Because he is giuen to sinne, as *Ahab*, who sold himselfe to commit wickednesse. 2. He is *Author & fautor peccati*, an inuenter and fauourer of sin: *plurimum peccabit, & ad peccandum coget*; hee shall sinne himselfe, and enforce others to sin. *Be reuealed]* That is, come to the height of his rule and tyranny: the Apostle vseth this word, *Quia iam tum Diabolus, defectionem hanc moliebatur clam*, The Deuill did then seek to effect this Apostacie secretly, and (as it were) in a stealing manner. *Be reuealed]* By his workes, and by Gods word, which shall manifest his falshoods. The second Epithete: *Son of perdition]* These words may bee taken, either actiuelly, or passiuelly: passiuelly, for one appoynted to destruction: actiuelly, for one that should bee the destruction of many, by reason of his wicked example, and blasphemous doctrine: *ὁὖν ἀπορίας ἔχει διὰ τὸ ἀπολλύν τὸν ἐς αὐτὸν ἀπὸν ἰδ. ἀπορ.*

Quest. 1.

For the better and fuller vnderstanding of this Text, some questions are to be answered: The first is, Why this prophecie was published?

Ans.

Why this prophecie touching Antichrist was published.

1. To root out that erroneous opinion, which was fixed in the hearts of many, *viz.* that Christ should come shortly, & that they should shortly enioy eternall felicity, & to shew them that they must fight a combat, before they weare a crowne. 2. To take away a double scandall, which might arise in the mindes of men, when they did behold Antichrists Kingdome: For first, they might suspect the Doctrine of the Gospell, when



when they saw a generall Apostacie, and that the Doctrine of Christ was contemned, reiected, and banished, and that Antichrist did rage against such as did embrace and professe it. 2. They might bee offended with the tyranny of Antichrist, if they had not beene fore-told the same: *Tela prauis a minus feriunt.* 3. To terrifie Antichrist and his Adherents; and that they might know, that they are appoynted to destruction, and damnation.

Whether is here meant one certaine person or moe?

Here is not meant any one person, but a certaine succession of persons in one kingdome, or tyrannicall gouernment. 1. The Apostle saith, there must bee a generall Apostasie, which cannot bee of one man, nor within so little a time as the age of one man. Who will beleue, that the visible Church can bee seduced from the truth in a few yeeres? All the Kings of the earth did not presently commit fornication with the Whore, neither were all the Inhabitants of the earth, at once, made drunke with the wine of her fornications. 2. The Apostle saith, *vers. 7.* that in his time, *the mysterie of iniquity did already worke*: and *vers. 8.* hee shewes, that Antichrist should bee destroyed at Christs comming: so that one person is not here meant, but a succession of persons in one gouernment. This *S. Iohn* confirmes, *1 Ioh. 4. 3.* *And this (saith he) is the spirit of Antichrist, whereof you haue heard, that it should come, and now already is in the world.* *Fuit igitur tum, & futurus erat magis posterioribus temporibus, & erit adhuc in fine mundi,* saith a worthy Diuine vpon that place. 3. The Apostle speakes of a multitude of wicked men that should accord together in lyes, *vers. 10.* 4. *S. Augustine* approues this opinion, *Lib. 20. De Ciu. Dei. cap. 19.* *Nonnulli vniuersum quodammodo corpus eius, id est, ad eum pertinentem hominum multitudinem simul cum ipso suo principe, hac loco intelligi Antichristum volunt.* And *Origen* saith, *Generaliter est vnus Antichri-*

Quest. 2.

Ans.

No one person is here meant.

Reasons.

Prouing that here is meant a succession of persons in one Kingdome.

2.

3.

4.



Obiect.

*stus, species autem eius multa sunt, Tract. 20. in Mat.*

But the Apostle useth the singular number, and speakes of one certaine person, *vers. 3. The man of sinne.* And *vers. 8. That wicked one shall be revealed*; besides, in both places the article *ὁ* is vsed.

Answ.

This reason is weake: for the article doth not alwaies note out a certain person, but is often put indefinitely: And because indefinite propositions are almost equivalent with vniuersall, they signifie all the kinde, as may appeare by these examples, *Ioh. 2. 25. And he needed not, that any man should testifie*, *οὐ γὰρ ὅτι ἀνθρώπου*, of any man, here all mankind is meant. And *2 Tim. 3. ut sit perfectus*, *ὁ γὰρ Θεὸς ἀνθρώπος*, here is no particular man meant, but all Ministers. Againe, the singular number doth not euince this: for *Daniel* and *Iohn*, when they do speake of Empires, doe speake in the singular number, as of one beast, yet they meane the whole Kingdome of Chaldeans, Persians, Romans, and Grecians.

Quest. 3.

If the Apostle speake of many persons that should succeed one another, or of a Kingdome, Who are these persons? What Kingdome is this?

Answ.

Some would haue the Turkes kingdome to be here meant, and him to be Antichrist; but this cannot be: for he must sit in the Temple of God, which the Turke doth not: *Demon igitur iste in Turcico regno non est querendus*, saith a worthy Diuine. All Protestants vnderstand the Popes kingdome: And that the Pope is here meant, we shall hereafter plainly see, by *S. Pauls* description of Antichrist: For it is hee that opposeth himselfe against God, and vnder the name of a Christian (which the Turke doth not) opposeth Christs Kingdome, and sets vp an opposite regiment in the Church of God.

Argum.

*Vers. 4. Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that he*

as



as God, sitteth in the Temple of God, shewing himselfe that he is God.

**H**Auing spoken of Antichrists Epithetes, we come now to his Acts and Rule; whereby the great pride of this Romish beast is manifested. 1. He opposeth himselfe against God. 2. Exalts himselfe above all that is called God, and worshipped. 3. He, as God, sitteth in the Temple of God, shewing himselfe to bee God.

Antichrists  
acts are three.

The first Act of Antichrist is, *that hee opposeth himselfe against God* ] the Greeke is ὁ ἀντικείμενος, one that opposeth himselfe against God; therefore he is called Antichrist. Now hee opposeth himselfe against God both in doctrine, and life. Touching the first point, he opposeth God in doctrine: as may plainely appeare by these particulars.

The first Act.

How Anti-  
christ opposeth  
himselfe a-  
gainst God in  
doctrine.

1. God commands that he alone be worshipped with diuine worship: Antichrist and his adherents, maintaine worshipping of Saints and Angels.

2. God teacheth, that he will not be worshipped after the precepts of men, nor with will-worship, but according to the rule of his word: Popery is full of will-worship and humane traditions.

3. Christ teacheth, that the Scriptures are perfect, and containe in them all things needfull to saluation, 1 Tim. 3. 16. Antichrist denyes it, and saith, That they are obscure and imperfect, so that many things are to be added, for supplement and illustration.

4. God teacheth vs, that Christ alone is our Mediator and Priest, who by his oblation once offered hath redeemed vs. The Pope erecteth many Intercessors, by whose mediation wee must haue access vnto God; as 1. the *Virgin Mary*, as appeareth by these words: *Cum nulla spes sit altera, nisi tu virgo puerpera, patris parens & filia, cui nos reconcilia.* 2. The Saints departed, as may appeare (to omit their bookes) by the posies in this and other Church-windowes.



5. God teacheth, that we are saued by grace onely ; Antichrist faith, by merits.

6. God teacheth, that wee are iustified by faith ; Antichrist faith, by workes.

7. God teacheth, that we must be fully assured of the remission of our sinnes, and of life euerlasting : Antichrist faith, that wee must alwaies doubt, and cals such an assurance, a rash presumption.

8. God teacheth vs, that none in this life can fulfill the Law ; Antichrist faith, we may, yea and goe further than doing our dutie, or else where should hee haue those workes of supererogation, of which they so much bragge, and falsely prattle ?

9. God in his word commands all to drinke of the Cup ; the Pope forbids it the Lay-people.

10. God grants the vse of all meates, and marriage to all men ; Antichrist (I meane the Pope) forbids certaine meates for certaine times, and forbids Priests to marrie.

The second  
poynt.  
And in life.

Antichrist is opposite to Christ in respect of his life: for Christ is holy and without sinne ; Antichrist (that is the Pope) is the man of sinne. Histories doe shew that many of the Popes haue been notoriously wicked; some haue been Atheists, one called the Gospell a fable of Christ ; another called in question the immortality of the soule, & eternall life ; another called in question the Godhead : Some haue beene Magicians, *Silvester* the second, *Benedict* the eight, *Alexander* the sixt, *Iohn* the twentieth, and twenty one, &c. who for the obtaining of the Popedom (as Histories record) gaue themselves to the Diuell in practice of witchcraft, that by the working of wonders they might rise from one step of honorto another ; vntill they had seated themselves in the Chayre of Papacy : *Platina de vita pontif. in vita Silu. 2. Balais in acta Roman. pontif. lib. 5. & lib. 6.* Some haue beene adulterers ; *Iohn* the 13. was taken in adultery, and slaine by the adulteresses husband :



band: *Benedict* the ninth, *Gregorie* the seuenth, *Clement* the fifth and seuenth, *Sextus* the fourth, *Innocentius* the eighth, *Alexander* the sixth: *Cui* *Lucretia* filia, sponsa, nurusq; fuit: *Paulus* tertius, *Iulius* tertius, *Pius* quartus. Others were Epictures, and Belly-gods; others full of cruelty; others effeminate; *Paulus secundus*, as *Platina* writeth, painted his face when hee came abroad, to the end, that as he was very tall, so he might seeme very beautifull.

Antichrist his second act is, That hee exalteth himselfe aboue all that is called God, or worshipped, hoc est aduersus quascunq; potestates, tam terrestres quam celestes, as one saith: and it is, as if the Apostle should haue sayd in moe words, Hee shall be so proud, arrogant, and impudent, that he shall arrogate more to himselfe, than any thing that is called God; here is not onely meant the true God, who alone is worshipped of his children with diuine worship, but also Idoll-Gods, worshipped of the heathen, for the Idols had a limited power and rule: *Ioue* ruled in heauen, *Neptune* vpon the sea, *Pluto* in hell, *Bacchus* ouer wine, *Ceres* ouer come: Antichrist will not bee limited, but haue domination, and rule, ouer heauen and earth, and what not? Thirdly, heere is meant Magistrates, who are called Gods, because they are Gods deputies, aboue these hee exalteth himselfe, and will rule ouer them, and not be ruled by them; *Papa solutus est omni lege humana*, sayth one of his owne: *Nec totus clerus, nec totus mundus potest Papam indicare aut deponere*, saith another: *Sacri legij instar esset, disputare de facto Papa*, saith a third: he will carry both the swords, and depose Magistrates at his pleasure. Memorable is the example of *Boniface* the eighth, of whom it was sayd (*Intrauit vt vulpes, regnavit vt leo, mortuus est vt canis*) he when as *Albertus* the Duke of *Austria*, sonneto *Rodolphus* the Roman Emperor, sent his Embassadour to him, to manifest the will of the Electors, touching the choyce of him,

Second act.  
*ὁ ἄνθρωπος ἐστὶν ἰδὸν τοῦ θεοῦ.*  
The abominable pride of the Romish beast.



him, and to desire him to confirme it, answered proudly, that the election was of no force without his authority, and that the right of both the swords was within his power, which hee boastingly shewed by his apparrell in the Iubile, which was then kept at Rome: For the first day, he came in his Bishops robes, and gauethe people an Apostolicall ( or rather an Antichristian ) blessing, the next day he came *Cesar-like* adorned, and caused a naked sword to be carried before him, and sitting, cried with a loud voyce: *Ecce duo gladij hic, ego sum Papa, & Caesar, imperium utrumq; celeste simul et terrestre, obtineo.* Thus we see that the Pope opposeth himselfe aboue all that is called God: aboue the true God, aboue the heathenish gods, aboue magistrates, which are stiled Gods.

The third act.

The third act of Antichrist is, that *He sits in the Temple of God, shewing himselfe that he is God*: his pride is further described vnto vs in these words. Now heere is not meant any materiall temple, built of wood and stone, but a mysticall, viz: the Church of God: *Templa Dei homines sunt christiani, seu corda eorum*, saith *Sacerius*, thus the phrase is taken, *2. Cor. 3. 14. 1. Cor. 6. 19. 2. Cor. 6. 16.* so that it is manifest, that Antichrist is not *hostis externus*, but *domesticus*, a domesticall enemie, not a forraine foe, and therefore so much the more dangerous: Antichrist may be said to sit in the temple of God, as God, in that he makes lawes to bind mens consciences, which no man can doe: he enioynes the obseruation of times, *Sub indignatione omnipotentis Dei, & beatorum Petri & Pauli Apostolorum*: Such as obserue his edicts, must be saued, such as doe not, he ( tho they be neuer so good ) adiudgeth to hell.

Ob.  
Whether  
Rome be a true  
Church.

By this it seemeth, that the Church of Rome, is yet the true Church of God, although corrupt, since it is sayd, that Antichrist ( which is no other then the Bishop of Rome ) sits in the temple of God.

Answ.

It doth not follow: for, 1. Rome beares onely the name



name of a Church; for the Scripture doth often giue the name to a thing, according to that it hath formerly beene: For example, when Christ saith, *The abomination shall stand in the holy place*, he meaneth not that the Temple was then holy, (which at that time, being no figure, nor shadow of Christ, and his Church, was prophaned) but that it had beene holy: So we confesse that Rome was a true Church of Christ, and therefore may in that respect be so termed, but now it is not, but a Synagogue of Satan: 2. Rome may be termed the Temple of God, *Non quod retineat omnes qualitates ecclesie, sed quia aliquid residuū habet*: There are as yet some things that belong vnto a true Church, tho not the essentiall properties of a true Church: Thirdly, Rome may be called the Temple of God, because in the Church of Popery there is the hidden Church of God, the children of God are there as a little wheat amongst a great deale of chaffe, a little gold amongst much drosse, a little corne amongst many weedes: *Denominatio semper à meliori, non à maiori parte*: Fourthly, Rome may be so called, because she takes vnto her selfe the title of Gods Church, and adiudgeth her selfe so to be, euen as Laodicea deemed her selfe to be very rich, when as indeede she was extreme poore: and as a man or woman may suppose that they are in the way to heauen, when as they are in the ready way to hell.

*Shewing himselfe that he is God*] How doth he this, may some say?

1. He boasteth that he is God, *Cum sit damnatus homo, & nequaquam spiritus, Deum se esse mentitur*: Secondly, he lyingly tels vs, that as God, so hee may doe what pleaseth him in Gods Church: *Fingit quod in ecclesia Dei, sibi more Dei nihil non liceat*, saith Theodoret: Thirdly, his flatterers call him so, and he doth allow of it, *Constat summum pontificem, a pio principe Constantino Deum appellari*, saith Pope Nicholas, *Dist. 96. Satis euidenter*. The Pope in the Councell of Laterane was well

Caluine.

Quest.

Ansiv.

Gregorie in Job.  
lib. 25. cap. 14.



Extravag. Ioh.  
22. Cur inter, in  
glosa.

content to suffer one *Christopherus Marcellus* to say to him, *Tu es alter Deus in terris: in Concil. Later. sess. 4.* In the extravagants you shall find these words, *Dominus Deus noster Papa: Againe it is there sayd, Credere Dominum Deum nostrum Papam non posse statuere prout statuit haeticum censetur.* One Pope (I confesse) seemeth to blush at, and shame with these titles, and therefore goes about to temper the matter, and yet you shall see in him great pride and blasphemie, (to speake nothing of his absurdity, in that he makes such an *Hermaphrodite* as neuer was) his words are these, *Nec Deus es nec homo, quasi neuter es in utrumque, Clement in praemio in Glosa.* To shut vp this verse, wee may heere plainly perceiue the intollerable pride of the Romish beast: he makes (I know) a great shew of humilitie, in that he calls himselfe, *Servus servorum Dei*, but if wee respect his acts, and rule, as they are liuelily painted out vnto vs in this verse, we shall easily see that hee shewes himselfe as a God vpon earth, so that wee may with *Gregorie*, call him the king of pride, yea, *Lucifer* himselfe, since that, *He opposeth himselfe, and exalteth himselfe, aboue all that is called God or worshipped &c.*

Vers. 5. Remember yee not, that when I was yet with you,  
I told you these things?

**I**N this verse, our Apostle vseth a digression from his former description of Antichrist, and calls to minde that which they before had heard when he was present with them, that so they might not thinke that his doctrine was new coyned. He reasons thus: My doctrine which I now write, accords with that which I formerly taught; ergo, you must hold it fast, and not swarue from it. Let vs see the meaning. *Remember yee not?* As if he should say: You may if you will, and if yee doe not, yee may be ashamed (*interrogatio hac, quandam reprehensionis speciem pra se fert*: this interrogation is



a reprehension.) Remember yee not (saith he) that when I was with you, that is, present amongst you, I told you these things, viz. which now being absent I write?

When as S. Paul did both by word and writing forewarne them of Antichrist, and the generall Apostasie that was to come, this Church was in great prosperitie, therefore it is that he doth againe and againe forewarne them of these things, that they might not in their greatest prosperitie be secure, but suspect & feare the worst. Come we to Doctrines.

Herehence we may learne:

1. That forgetfull hearers are to be reprehended, but yet mildly, as here the Apostle doth reprehend these Thessalonians: *paterna est exprobatio, leniter enim eos castigat.*

2. Pastors must forewarne their people of future calamities, and that they promise not to themselves perpetuall securitie, since the Church militant is subiect to alteration and change.

3. Ministers must not only teach things vnknowne, but also repeate and bring into remembrance things taught and knowne before: this was Peters care, 2 Pet. 1.12. 2 Pet. 3.1.

This is a good and sure course for the people: For 1. by hearing the same things often, our dull and shallow vnderstandings are much holpen; that doctrine which we vnderstood not at the first hearing, may at the second or third time be vnderstood: Schollers do not at the first construing vnderstand their lesson; no more doe hearers, at the first hearing, that which is taught. 2. Our memories are much helped: mans memorie is very weake and brittle: tho we can be mindfull of worldly matters, yet we are very forgetfull of those things that concerne our saluation; therefore Ministers, like Schoole-masters, must call to minde things formerly taught.

Sense.

Doctr.

1.

2.

3.

Reasons.



Use.

People must here learne patience, & not be offended, nor discontent, if they heare the same things againe, which before they heard: this impatience argueth an itching eare, which cannot endure a repetition of any thing; and it sheweth, that they haue more respect vnto the eare than to the heart: this desiring to heare nouelties, makes men to get vnto themselues an heape of Teachers, and to be as new-fangled in respect of their Teachers, as they are in respect of the fashions of their apparell: and if they be Lecturers, to turne them off, as giddie-headed Gentlemen do their Seruingmen.

Verf. 6. *And now yee know what with-holdeth, that he might be reuealed in his time.*

Obiect.  
Answ.

IN this verse *S. Paul* doth not set downe what hindered the comming of Antichrist; (for of that he speaks in the next verse) but he relates what hindered the comming of Christ, and shewes the cause, why he would not come as yet. In the words there is a preuenting of an obiection: for whereas the Thessalonians might obiection and say, what is the cause that Christ comes not? He answers, yee know both by my words and writing, what with-holdeth Christ his comming, and why as yet it shall not be: euen this, Antichrist must first be reuealed, and that in Gods appointed time, not before, nor after.

Doctr.  
God hath appointed a time for all things.

Use.

Out of the words we may learne this lesson; That God hath his set times for the accomplishment of his purposes; God hath appointed a time for all things, *Eccles. 3. 1. Ioh. 2. 4. Ioh. 7. 6. Ioh. 17. 1. Mat. 26. 45. Gen. 29. 2.* Which must teach vs to wait for the acceptable time of the Lord: thus did *Ioseph*, *Psal. 105. 18, 19.* God will come to his childe at the appointed time, *Psal. 102. 13.* God hath set downe a time when he will heare our prayers, to deliuer vs out of miserie; let vs wait.



wait the appointed time, we shall not lose by it. See *Psal. 40. 1. I waited with patience (saith David) and the Lord heard me, and gave eare to my cry.* Come we now to the seuenth verse.

*Vers. 7. For the mysterie of iniquitie doth already worke: onely he who now letteth, will let, untill he be taken out of the way.*

**I**N this verse the Apostle preuents another obiection, which they might make; viz. Is not Antichrist now come? To this the Apostle answers: yea, he is now; *For the mysterie of iniquitie doth already worke, &c.*

In the words we may note, 1. the progresse of Antichristianisme: 2. the reason, why Antichrist should not as yet be reuealed. Let vs see the Sense, and Vse.

*For the mysterie of iniquitie* ] That is, Antichristianisme doth worke. It is called a mysterie, because it did as yet lie hid, and did not shew it selfe in liuely colours: Antichrists tyrannie and blasphemous doctrine, were not as yet come to the height: in *Pauls* time they did but begin to put vp the head. It is a *mysterie of iniquitie*, because it is the worst and greatest iniquitie vnder the Sunne.

*Worketh already* ] That is, it creeps into the Church by degrees. The Apostle might well say thus much; for diuers errors began now to be broached by heretiques: Some held iustification by works: some held worshipping of Angels: some put religion in meats: others had an especiall liking of Virginitie, & disliked marriage: all which, with many moe positions of the same nature, were the beginnings and grounds of Antichristianisme, which is Poperie.

*Onely he who letteth, shall let,* ] Here is meant the Romane Emperor; yet not any particular person, but a succession of persons in the same Empire: Thus *Chrysostome, Augustine, Ambrose, Tertullian*, and many

Obiect.

Answ.

Analysis.

Sense.

ἐπεγείρω.



The Emperour  
and his rule.

others expound this place: and experience newes, that he is here meant, and none other: For so long as the Empire was entire, and the Emperor had full power and authoritie, the Romish beast drew in his hornes, and did not openly shew himselfe.

*Untill he be taken out of the way*] *Regnum Romanum de medio prius auferretur, quàm Antichristus reueletur*, saith *Primasius*: yet here is not meant an vtter dissolution of the Empire, but a diminution of it; the power of the Empire being much weakned, by the vsurping Pope, who hath the Emperours nose vnder his girdle, as also because that many Nations are taken from it: For it did containe England, France, Spaine, Denmark, Italy, Illyricum, Macedonia, Thracia, Græcia, Asia, Armenia, Ægypt, Mauritania, and the rest of Africa. All these are now gone from it, so that the Empire is little better than quite dissolved. From this verse let vs briefly draw these conclusions.

*Doctr. 1.*  
Satan loues to  
be Gods Ape.  
1 Tim 3. 16.  
Deut 34. 1.

That Satan loues to bee Gods Ape; as God hath his mysterie, so hath he his, but they differ much: Gods is a mystery of godlinesse; Satans is a mystery of iniquity, the greatest and grossest that euer was: If God set *Moses* vpon mount Nebo, to see all the land; the Deuill set Christ on a mount, to view all the world, *Matth. 4.*

*Doctr. 2.*  
Antichrist his  
kingdome  
should grow  
by little and  
little.

Antichrists kingdome shall grow by little and little, he shall not all at once rush into the Church, but priuily, deceitfully, and by degrees. This mystery did worke closely, for many yeeres, till the Romane Emperour lost his authority and power, and was no better than a shadow, in comparison of the substance, or a dead corps, in respect of a liuing body; but then the Man of sin did openly shew himselfe to be that lawlesse Antichrist, whom no law, neither diuine, nor humane, should command. It followes in the eighth verse.

Verf.



Verf. 8. *And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightnesse of his coming.*

**I**N this verse two things are to be obserued, 1. The time, when Antichrist shall come. 2. His destruction; In which note: 1. Who shall destroy him, viz. Christ. 2. Wherewith, *with the Spirit of his mouth, &c.* 3. Time when. Let vs see the meaning of the verse. *And then*] That is, when the Emperour is taken away, which long since is come to passe; for now the name of the Empire onely remaineth, the thing is gone; for hee hath neither the chiefe City, nor the tribute, nor the commandment of the people: The Pope hath got the vpper hand of him, so that hee makes him to wait at his gates bare-foot, and to hold his stirrup. *Shall that wicked one*, ὁ ἀνομος, one that is a lawlesse body: hee will be tyed to no lawes of God, nor man, none must controll him, *In ijs qua vult est ei pro ratione voluntas, nec est qui dicat ei, Domine, cur ita facis?* He will be exempted from all lawes, his words must be a law, to binde all the world, hee will take vpon him to dispense with Gods lawes.

*Shall bee revealed*] That is, come to the top of his dignitie, and shew himselfe to be that Antichrist, who in a speciall manner opposeth himselfe against God: whom the Lord Iesus shall consume by little and little; for, as Antichrist grew vp by degrees, so he shall by degrees come to his ruine. *With the Spirit of his mouth*] That is, his word preached, which is of great force, Heb. 4. 12. The Apostle alludes to that in Isa. 11. 4. So that Antichrist shall not be destroyed with humane forces, nor military power, but by a diuine power, which shall, *sefe exercere per ministerium verbi*, shew it selfe in the ministry of the word: For by it his falsehoods

*Analysis.*

*Sense.*

*ἀνομος.*



Note.

hoods and lyes shall be brought to the open light and view. By this wee see, that as Antichrist vpholds his kingdome by Gods word, falsely alledged and mis-interpreted, so Christ shall ouerthrow it, by the same word, sincerely expounded, and rightly vnderstood, *Apoc.* 19. 15.

Reason.

*And shall destroy with the brightnesse of his comming]* Here is set downe the time of his finall destruction: The most vnderstand these words of Christs comming to iudgement: But, as I take it, here is not meant Christs last comming to iudgement, but a spirituall comming to his Church, giuing a more cleare euidence of himselfe, being present in the Church at the calling of the Iewes. *Caluin* seemes to encline to this opinion; read his exposition on this place: *Incertum est, an loquatur de vltima Christi apparitione, cum index è cælis patefiet*: of this opinion I am; Because after the Pope shall be destroyed, the Turke shall be rooted out, *Reu.* 20. 10. And the Church of God, consisting of Iewes and Gentiles, shall flourish for a time vpon earth: which things cannot bee, if here should bee meant Christs second comming to iudgement. I doe not deny, but there may bee some, that shall haue a liking of Antichrist to the last day, tho the head shall not remaine. I haue propounded my opinion, I leaue it to the reader, to chuse whether he will. Out of the verse we may gather this Doctrine.

Doct.  
Antichrists ty-  
ranny shall  
once haue an  
end

That tho Antichrists power and tyranny bee great, yet it shal not continue for euer, there shall come a time, when it shall haue an end, *Dan.* 7. 27. *Apoc.* 19. 20. Reason. It is directly opposite to Christs Kingdome, now Christ will put all his enemies vnder his feet, *Psal.* 2. 8. *1 Cor.* 15. 35. Hence may arise comfort to the godly, tho for a time they be vnder his tyrannical yoke, yet there will come a time when they shall bee freed from it. Come we now to the ninth verse.

Verf.



Verf. 9. *Euen him whose comming is after the working of Satan, with all power and signes, and lying wonders.*

**O**ur blessed Apostle hauing in the former verse taught, how that Christ should destroy Antichrist, doth in this, and the beginning of the next, shew how that Christ should doe it with great facility and ease, because hee hath no other vpholder than Satan; nor any other meanes, than lying wonders and deceit.

Let vs search out the meaning: *Euen him*, viz. shall Christ destroy, with the brightnesse of his comming, *whose comming is after the working of Satan*, that Arch-aduersary of man-kinde, *with all power*, both Ecclesiasticall and Ciuill; *and signes*, that is, miracles, so called synecdochically, *Quia miracula signa & testimonia sunt diuina ad docendum vocationis, & veritatis doctrine: and lying wonders*, so called, either *Quoad formam, vel substantiam*, being meere illusions, miracles in sight, not in truth, or *quoad finem*, being done to deceiue men: Let vs make some vse.

The first prop of Antichrists kingdome, is the Deuill, who is here termed Satan, the word signifies an aduersary, or enemy; he may well be called so, for hee is our chiefest aduersary or enemy that we haue: which must teach vs, 1. That tho hee pretend neuer so great fauour and friendship, and tho hee make neuer so great profers, yet we must not trust him, since hee is our enemy and aduersary; for tho his profers bee faire, and promises large, yet his meaning is foule and nought, *Altera manu dat panem, fert lapidem altera*: when hee profers profits and pleasures with one hand, he seekes to ouerthrow vs with the other: and when hee makes the fairest shewes, he intends the most hurt against vs. 2. Is the Deuill Satan, our enemy? Let vs shake off his

K

yoke,

Coherence.

Sense.

Why the Deuil  
is called Satan,  
with the vse  
of it.  
1 Pet. 5.8.



yoke, and bee no longer his slaues : if any of vs were bond-slaues to our chiefeft enemies and aduersaries, would wee not, if meanes of deliuerance were offered, shake off their yoke, and refuse to serue them any longer ? yes verily. Wee are all by nature Satans bond-slaues and vassals ; God hath vouchsafed vs meanes of deliuerance, *viz.* Christ Iesus, in whom alone we haue redemption, all that is required of vs, is to beleue in Christ, and to walke in obedience all our dayes.

The second prop, whereby his kingdome is vpholden, is *signes and lying wonders*, by these hee confirms his false doctrines. Hence learne, 1. That we must not argue the truth of doctrine by miracles : for Antichrist and others haue their miracles to confirme false doctrines by : See *Mat. 24. 24. Deut. 13. 3.* and true doctrine may be without miracles : See for this, *Ioh. 10. 41.*

2. We may learne that there are diuers kindes of miracles, some are true, some false, some diuine, some diabolicall : the Deuill is Gods Ape ; as God hath his true miracles, to confirme his truth ; so Satan hath his lying wonders, to confirme his errours and falshoods.

But cannot the Deuill worke true miracles ?

No : For, 1. Scripture affirmes, that God onely can worke true miracles, *Psal. 72. 18. Psal. 77. 14. Psal. 136. 4. Rom. 4. 17.* 2. This may be proued from the definition of a miracle. For a true miracle is a worke done, *præter & contra naturam & secundas causas, cuius nulla physica ratio reddi potest* ; It is a worke done aboue, and contrary to nature, and all second causes, whereof no naturall cause can be rendred : But Satan cannot change the order of nature.

Will not God worke miracles by Antichrist, as well as by his Prophets and Apostles ?

No : for Antichrists miracles are done to confirme lyes, against Gods glory : but God will not giue his power to confirme falshoods against himselfe, and his glory. So that Antichrists miracles, are either meere illusions,

*Doct. 1.*  
Miracles argue  
not verity of  
doctrine.

*Doct. 2.*  
Diuers kindes  
of miracles.

*Quest. 1.*  
*Answ.*  
Satan cannot  
worke true  
miracles.

*Quest. 2.*  
*Answ.*  
God will not  
worke by him.



illusions; or if they be true, yet not done against the order of nature, or second causes, tho they seeme so to vs, to whom the causes of things are not so well knowne, as to that old subtle serpent, Satan, nor the manner how he doth them: hence it is, that we deeme those things to be miracles which are not.

But how may miracles be tryed, whether they be true or false?

By Gods word: for if they perswade to any thing, that is either forbidden, or not commanded; if they tend not to the advancement of Gods glory, but to the advancement of Creatures and Idols, they are not true miracles, but lying wonders.

Here we haue an infallible marke to know Antichrist by; he boasts in, and braggs of I know not what miracles. By this it plainly appeares, that the Pope is Antichrist: for he it is that boasts of miracles & wonders; it is he that makes the power of working miracles, a necessarie note of the true Church, and teacheth that the Church cannot be without them. Who is it but the Pope, that offers to the view of people, Images, one while laughing, another while crying; one while speaking, another while bleeding? Who is it but the Pope, that by speaking a few words, will haue a miraculous transubstantiation in the Eucharist? Who is it but the Pope, that fables, that the House or Chappell of the Virgin *Marie* was carried out of Galilee by Angels into Italie to Loretto, where that Idoll is now adored? Come we to the tenth verse.

*Verf. 10. And with all deceiuablenesse of unrighteousnes, in them that perish: because they receiued not the loue of the truth, that they might be saued.*

**T**He Apostle hauing already shewed two props whereby Antichrists kingdome is vpholden, viz. Satan, who is the maine pillar, and *lying wonders*, by

*Quest. 3.*

*Answ.*

How miracles may be tryed, whether they be true or false.

*Doct. 3.*



Coherence.

Sense.

which he wonderfully preuailes with men, doth in this verse set downe a third meanes, by which his regiment is vnderpropped, *viz. false doctrine*: as also the obiect, that is, the men with whom his doctrine doth preuaile, *viz. such as are ordained of old to destruction*. This their destruction is amplified by the cause, *viz. they receiued not the loue of the truth, that they might be saued*. The sense followeth, which is this: Antichrists comming shall be with all deceiuablenesse of *unrighteousnesse*: by *unrighteousnesse* is meant, false doctrine, as may appeare plainly out of the 12 verse, where it is opposed to truth: Deceit goes with it, that is, a certaine shew of truth, which deceiues men. So then in this third meanes, three things are to be considered: 1. doctrine. 2. falsitie of it. 3. a pretence of truth, that so men might be the sooner deluded by his false doctrine, which carried with it a shew of truth. But in whom, and with whom shall Antichrist preuaile? Surely in, and with *those that perish*, that is, which are appointed vnto destruction, and that because tho for some by-respects, they *receiued the truth*, yet they receiued not *the loue of the truth*, (that is, of Christ, *Ioh. 14. 6.* and his word, *Ioh. 17. 17.*) that so *they might be saued*; Christ being the way to saluation, and his word, the meanes of saluation, *to them that beleeue, Rom. 1. 16.*

Doctr.

1.  
Antichrist his  
craft to seduce  
men.

2.  
He shall pre-  
uaile only with  
such as shal pe-  
rish.

Out of this verse we may learne, that Antichrist shall be fraudulent, and with deceit and guile withdraw men from the truth: so that Antichrist shall preuaile by policie rather than by power, and with a serpentine subtiltie vphold his kingdome, not by force of armes.

Antichrist shall preuaile onely with such as perish for euer, *Matth. 24. 24. Reuel. 9. 4. Reuel. 13. 8.* therefore it is said, that *many* (not all) shall follow the pernicious wayes of false Teachers, that bring in damnable heresies, *2 Pet. 2. 2.*

From



From these words, *in them that perish, because &c.* we may learne, that mans deserts come betwixt Gods decree touching reprobation, and the execution thereof.

We may learne, that contempt of Christ and his Gospell is one chiefe cause of damnation, *Ioh. 3. 19. Rom. 1. 28. Eph. 4. 18, 19.* therefore is that exhortation, *Ioh. 12. 36. while yee haue light, &c.*

We may learne, that it is not enough to receiue the truth, vnlesse we doe also receiue the loue of it: many receiue the truth for fashions sake, being carried away with the sway of the world; others for feare, because this is commanded by the Prince, and established by politike lawes; but in the meane time, they *receiue not the loue of the truth, that they might be saued.* Thus much of this verse. It followeth.

Verf. 11. *And for this cause God shall send them strong delusion, that they should beleene a lye:*

12. *That they all might be damned, who beleened not the truth, but had pleasure in vnrighteousnesse.*

**I**N these verses is set downe the destruction of Antichrist, and his adherents. In the words we may note, First, the seuerall iudgements that God would inflict vpon them: 1. temporall, *God shall send strong delusions:* 2. eternall, *that they all may be damned, &c.* Secondly, because they beleened not the truth, but had pleasure in vnrighteousnesse. Let vs see the meaning.

*For this cause* ] viz. Because they which would be counted to be members of the Church, forsake Christ, & ioyne themselues to Antichrist; forsake the Gospell, and embrace humane traditions; reiect the truth, and beleene falshood, *God shall send them a strong delusion, that they should beleene a lye, that they all might be damned* (*ὅτι καὶ κηρύσσουσιν* for *κατακρίνουσιν*, by a Synecdoche) who

3.

4.

Contempt of Christ and his Gospell is one chiefe cause of mens damnation.

5.

Not the truth only, but the loue of it must be receiued.

*Analysis.*

*Sense.*



*beleene not the truth of God, but vnrighteousnesse, that is, false doctrine: so is the word taken, Ioh. 7. 18. Come we to the obseruations.*

*Doctr.*

1.

God doth not vpon the committing of a sinne presently proceed to condemnation.

Hence we may learne, that God doth not presently vpon the committing of a sin, proceed to condemnation, but first punisheth with temporall punishments, either internall, or externall, one or both: God did not presently condemne *Pharaoh* for the hardnesse of his heart, but first he inflicted temporall punishments vpon him: neither did God presently condemne those, that contemned his truth, but first he punisheth them with a strong delusion, that they might beleene lyes, and so their condemnation be more iust.

2.

God doth not only suffer this seduction.

*Quest.*

*Ans.*

God doth not onely suffer, but is the author of this seduction. *Quest.* In what sense may God be said to send errors and a strong delusion? *Ans.* Either because he doth not enlighten mens mindes with the true knowledge of himselfe, and his truth; or for that he doth not soften their hearts, nor gouerne them, that they may obey his will, but leaues them to themselues; then the Deuill sets vpon them, and seduceth them.

1. *Obiect.*

*Ans.*

God not the author of sin.

*Ob.* Then it seemes that God is the author of sin.

*Ans.* No: he is the author of seduction, 1. as it is a meanes to try his children, whether they will hold fast the truth, or no: 2. as it is a punishment inflicted vpon the wicked, for the contempt of the Gospell.

2. *Obiect.*

*Ob.* Men may excuse themselues, and say, that it is not their fault, that they are seduced.

*Ans.*

*Ans.* It doth not follow: for God doth not send errors and delusions (as punishments) to any, nor take away his grace, or spirit from any, but from those, that by their wickednesse, and vnthankfulnesse haue deserued the same; and those that are so delighted with blindnesse and errors, that they desire nothing lesse than the truth.

3.

All that beleene not the truth shall be damned, be they what they will, men or women, young or old, rich or



or poore, Jewes or Gentiles. A good meaning, or to tread in the steps of Auncestors, will not serue the turne; although ignorant persons be of another opinion.

*Which receiued not the truth,*] Whatsoever is contained in Gods word is most true, therefore it is called both here, and elsewhere, *the word of truth*, not onely in respect of the Author of it, viz. the *God of truth*, *Psa. 31.5.* or obiect, viz. Christ, who is *the truth*, *Ioh. 14.6.* but also in respect of the matter therein contayned, which is all of it most true. Hence it is, that faith embracing the Gospell, is called *ἐμνηστεύει ἀληθείας*, *1 Tim. 2.4.* and *Ioh. 17.17.* it is called by the name of *truth*: as also in this our Text. So that we must beleue whatsoever is therein contayned: The testimonie of Christ must be confirmed in vs, as it was in the Corinthians, and not call in question any parcell of it: As all went for currant with *Pythagoras* his schollers, that he taught; so must all go for currant with vs that professe religion, that Christ hath taught vs in his word.

Lastly, we may obserue, that all those that doe not beleue the truth, doe embrace errors: the Apostle shewes plainly, that such of Antichrists followers, as did not receiue the truth, should beleue a lye; and such as did not beleue the truth, should haue pleasure in vnrighteousnesse, that is, false doctrine and heresies. Where the seede of Gods truth doth not take rooting, there shall spring vp the tares of heresie and falshood. And surely it is iust with God, that they should be blinded, that will not behold the light, and that they should beleue lyes to their destruction, that will not beleue the truth; and that they should embrace errors, that will not receiue the loue of the truth, that they might be saued. Let vs proceed.

Verf 13.

4.

*Iam. 1.18.*  
*Coloss. 1.5.*  
Nothing in  
Gods word but  
that which is  
true.

*1 Cor. 1.6.*

5.

Not beleuing  
the truth is the  
cause of falling  
into errors.



Verf. 13. *But we are bound to giue thanks alway to God, for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to saluation, through sanctification of the spirit, and beleeve of the truth,*

14. *Wherunto he called you by our Gospell, to the obteyning of the glory of the Lord Iesus Christ. &c.*

*Analysis.*

**I**N these verses is contained the latter part of this Chapter: in which we may obserue, 1. a consolation: 2. an exhortation: 3. inuocation. Of these in order. The first part is a consolation, set downe in the 13 and 14 verses. It is propounded by way of thanksgiuing, that it might be more effectuell. Let vs first see the coherence, and then come to the words.

*Coherence.*

The former part of this Chapter contained a propheticie concerning a generall apostasie, Antichrists comming, and powerfull errors: now because the Thessalonians might hereupon feare seduction, and doubt that God should send them a strong delusion, the Apostle comforts them with assurance of saluation, and perseuerance.

*Doctr.*

The godly are much moued, when any proue Apostataes.

*Reason.*

Herehence we may learne, that the godly are much moued, and affrighted, when they heare of an Apostasie: and no maruell; for the doctrine of Apostataes doth eat as a canker or gangrene, 2 Tim. 2. 17, 18. so that the elect shall hardly escape seducing, Mat. 24. 24. Again, it tends greatly to the hinderance of them that are comming on, and in the way to the truth, and doth greatly dishonor the truth. Come we now to the words: In which we will note, 1. Parts. 2. Sense. 3. Vse.

*Parts.*

In these words we may note, 1. a duty to be performed, viz. thanksgiuing, which is amplified, 1. by the continuance, alway, 2. obiekt, God, 3. parties, for whom,



whom, viz. the Thessalonians, who are described by a title of relation. *Brethren* : 2. Reason of this duty, because of their election; in which note, First, by whom they were elected, by God : Secondly, when, from eternitie : Thirdly, whence it proceeded, viz. Gods meere loue : Fourthly, by what meanes it is manifested to vs, viz. by *sanctification of the spirit, and beleefe of the truth* : Fifthly, to what, to saluation and glory : Sixthly, how, whereunto yee are called by our Gospell.

The meaning followeth.

It is our duty as to pray for you vncessantly, so to praise God for you, who are our brethren spiritually, because that God, out of the free loue that he bore vnto you, hath from eternitie elected you vnto saluation : the word in greeke is very emphaticall, *ἐλεγον*, as if he should say, he hath pulled you with his hand out of the pit of destruction, *through the sanctification of his spirit*, that is, through sanctification wrought by the spirit, and *beleefe of the truth*, that is, true beleefe, or beleefe embracing the truth : opposite to a dead and false beleefe, and to a beleefe embracing errors : *Whereunto*, that is, to which saluation, sanctification, and faith, God ( who is the author, and inspirer of the Gospell ) hath called you, effectually, by the Gospell preached, which is ours in respect of dispensation, *to the obtayning of the glory of our Lord Iesus Christ* : That is, that yee may be conformed to him in glory, and be inuested with the same glory for qualitie, tho not for quantity.

The Doctrines follow.

We must thanke God for his blessings vpon others, aswell as vpon our selues : *thanksgiuing must be made for all men. 1. Tim. 2. 1.*

We are all fellow-members and therefore must be thankfull for the good one of another. If we looke into *Pauls* Epistles, we shall finde that he is very frequent in his thanksgiuings for blessings bestowed vpon others.

*Sense.*

*Doctr. 1.*

Giue thanks for Gods blessings on others.

*Reason.*



Vses.

First, then we must be farre from repining at the welfare of our brethren, especially their spirituall welfare. Secondly, if we be thankfull for others, much more for our selues, especially for spirituall blessings, since they are more excellent and necessary. Thirdly, heere is a reproofe of those, that if the benefit concerne themselves, they will (perhaps) be thankfull, but if it concerne others, they are like *Plinies Asquor*, they haue no lips to praise the Lord. Fourthly, But most of all are they to be reprov'd, that neglect to praise God in their own behalves, tho they haue drunk deeply of the sweet cup of his manifold mercies: Amongst the rest, I may name them that receiue many a meale, and many a garment, and yet haue not hearts to thanke God for them. Oh how many of these are there amongst vs?

Doct. 2.

Hence we may learne, that thanksgiuing is a due debt, so is prayer, Almes-deedes, and all other duties, *Luk. 17. 10.* So that if we doe neuer so many good duties to God or man, we must not looke to merit any thing thereby, especially if we consider, 1. that we do but our duties, 2. that we doe it but in part, in so much that when wee haue done the best wee can, we must needs confesse that we are vnprofitable seruants.

Doct. 3.

Our thanksgiuing must bee continuall.

Our thanksgiuing must be continuall, *Nulla eius intermissio, nullus finis esse debet*: as God doth daily conferre his benefits vpon vs and others, and continue them, so must we continue our thanks: As his mercies are renewed euery morning vpon our selues and others, so must our thanks both for our selues and others.

Doct. 4.

Election proceeds from Gods loue.

Election proceeds from Gods eternall loue, *Deut. 7. 7. Col. 3. 12. 1. Theff. 1. 4.* Hence it is that Gods election is expressed by the terme of louing, *I haue loued Iacob, and hated Esau, Rom. 9. 13.*

Doctr. 5.

Our assurance against Apostacie must be fetched from our election.

Our comfort that we shall not fall, as others, must be fetched from our election: hence it is that *Paul*, going about to comfort the *Theſſalonians*, against that feare of Apostacy, wherewith they were possessed, doth draw



draw an argument from their election, for which hee thanks God. For the further prooffe of this poynt, reade *2 Tim. 2. 18. 19.* Of this Doctrine we may make a double vse.

1. We must labor to be assured of our election, since our comfort against Apostacie must be fetched hence: this is that which Saint *Peter* exhorts vs vnto, *2. Pet. 1. 10.*

How may I know whether I be elected or no?

1. By growth in grace, and that in respect, 1. of the number of graces. S. *Peter* hauing exhorted them to whom he writ, to adde grace vnto grace (*2. Epist. 1. 5, 6, 7. &c.*) doth in the 10. verse, perswade them the rather to giue all diligence to doe this, that so they might make their calling, and election sure to themselves: 2. There must be a growth in respect of the measure of grace, *We must goe on from faith to faith, Rom. 1. 17.* and so from one degree of grace to another:

2. A second signe of election is, departing from iniquity, for as God knows who are his, so by this mark a man may know that he is Gods: Thirdly, loue vnto God, *1. Ioh. 4. 19.* Fourthly, faith, *Acts 14. 28.* Fifthly, sanctification, *2. Thess. 2. 13.* Sixthly, effectuell vocation, *Rom. 8. 30.* Seuenthly, a spirituall combat, *Gal. 5. 17.* this argues true grace, which presupposeth election: Eighthly, an high esteeme of Christ aboue all things, *Phil. 3. 8.* and heerewith an high prizing of all spirituall graces and blessings: Ninthly, a care to preuent sin, in thought aswell as act: All these (and many moe of the same kind) are earnest pennies of future glory, and sure pledges of Gods loue to vs, in electing vs vnto saluation.

2. By this doctrine, we see, that those that deny men of the certainty of their election (which the Papists doe) are greatly to blame, for they depriue them of that comfort which they should haue from assurance of perseuerance, when they see others to proue Aposta-

Vses.

Quest.

Ans.

Signes of election are these.

2 Tim. 2. 19.



*Doct. 6.*  
Election is a  
blessing thank-  
worthy.  
*Reason.*  
*Use.*

taes, and to fall away from the truth of God.

Our election is a blessing worthy all thankfulnesse. *S. Paul* doth, both here and elsewhere, thanke God for this singular blessing, *Ephes. 1. 4.* Election is the root, out of which all other graces and blessings doe grow, euen as the body, boughes, and branches of the tree, doe issue from the root. Let vs not forget to be thankfull to God, for this benefit collated vpon vs and others. *Dauid* reioyced and leaped before the Arke, for that God had chosen him, and reiected the house of *Saul*, from ruling ouer his people. How should wee reioyce, to thinke that God hath elected vs, to an euerlasting Kingdome, from which many (no way our inferiours, if wee respect earthly prerogatiues) are reiected? If any shew vnto vs common countenance, we doe not so much respect it; but if they will admit vs into such speciall fauor, as they will not communicate with any, who are not their best beloued, then wee doe highly esteeme of it. To bee taken into this restrained fauour (for few are chosen) in which the greatest part of mankinde haue no part, how should it affect vs, and moue vs to hearty thanks?

*Doct. 7.*  
Election is  
from eternity.  
*Use.*

Gods election is from eternity, from the beginning, *Ephes. 1. 4.* and as it, so his loue, which is the ground of it, *Ioh. 17. 24.* being from euerlasting, it cannot by any meanes be made voyd, *Rom. 11. 29.*

*Doct. 8.*  
Vnto the  
meanes, aswell  
as to the end.  
*Use.*

God elects vnto the meanes, aswell as vnto the end: they that are elected vnto saluation, are elected vnto sanctification, and beleefe of the truth. Hereby Epicures and Libertines are refuted, who because of election, will liue as they list, and say, that if they be elected, let them liue as they will, they cannot but bee faued: These eye the end, but dreame not of the vse of meanes conducing thereto: That golden chaine, of which the Apostle speaks, *Rom. 8. 30.* doth not run in their braines.

*Doct. 9.*

Againe, out of this verse we may learne, who are elect,



elect, viz. ſuch as haue true faith and holineſſe, *Ephes. 1.4. Rom. 8.30.* Hence it is, that it is called, *the faith of the Elect, Tit. 1.1.* So that if we ſee in the iudgment of charitie, that any haue a faith vnfeigned, and a true endeouour of holineſſe, we may and ought in the iudgment of charitie, to ſay that they are elect, and ſo to account of them. If by experience we know our ſelues to haue faith, and that there is in vs a true and conſtant endeouour after holineſſe, we may certainly know that we are elect of God.

Laſtly, let vs remember *S. Chryſoſtomes* obſeruation vpon this place, viz. that our ſaluation depends on faith, and not on works; ſo that we are ſaued by faith, and not by works, *Ephes. 2. 8,9.*

Before we leaue this verſe, a queſtion is to be answered; viz. whether a man may know the election of another? It ſeemes he may: for in that *Paul* thanks God for their election, it argues that he knew it; for elſe he would not haue praised God for it.

A man may coniecturally know the election of others, and in the iudgement of charitie, account ſuch for elect, as are endowed with faith, loue, and ſuch like graces, and haue giuen good teſtimonie of their vocation, by their growth in grace, and holy liues. But no man can infallibly know the election of another, vnleſſe it be by extraordinarie reuelation; a man cannot haue the iudgement of certaintie of any but himſelfe, *Ren. 2.17.* For the meanes which we muſt follow in the iudging of other mens election, (to wit, acts of ſanctitie, conuerſation outwardly holy) are not infallible, therefore our iudgement which muſt proceed from thence cannot be infallible: *Pauls* iudgment was the iudgment of charitie, and not of infallibilitie. Come we now to the fourteenth verſe.

Only ſuch as haue faith and holineſſe are elect.

*Uſe.*

*Doctr. 10.*  
Election depends vpon faith, and not vpon works.

*Queſt.*

*Anſw.*  
Whether a man may know the election of others.

*Reaſons.*



Vers. 14. *Whereunto he called you by our Gospell, to the obtaining of the glory of the Lord Iesus Christ.*

**I**N this verse the marks of their election, viz. holiness and faith, are amplified by their causes: 1. principall, Gods calling of them: 2. instrumentall, the Gospell preached: 3. finall, to obtaine glory with Christ. The Doctrines arising hence are these.

Doct. 1.  
Faith comes by  
preaching.  
Uses.

By the preaching of the Gospell we are brought, 1. to faith, *Rom. 10. 17. Ioh. 17. 20.* 2. to sanctification, *Ioh. 17. 17. Psal. 119. 9.* 3. to saluation, *2 Tim. 3. 15. Psal. 19. 8. Rom. 1. 16. 1 Cor. 1. 21.* By this it appeares, that the ministerie of the word is of absolute necessitie, we cannot be without it, since by it we are called to faith, sanctification, and saluation: *where Vision failes, faith is wanting, sanctification to seeke, yea and there the people perish.* Oh how should we be thankfull, that enjoy it, so vse it that we may still haue it, and not be depriued of it, and pray to God in the behalfe of them that want it.

Doct. 2.  
Our glory shall  
be the same  
with Christ.

*To the obtayning &c.]* The Saints shall haue the same glory that Christ the naturall Sonne of God hath, *Rom. 8. 17. Ioh. 17. 22. 2 Tim. 2. 12.* yet not in the same measure: for as Christ had more grace, when he was vpon earth (being *annoynted with the oyle of gladnesse aboue his fellowes*) so he hath and shall haue more glorie, being capable of more than any others.

It followeth.

Vers. 15. *Therefore brethren, stand fast, and hold the traditions which yee haue beene taught, whether by word or our Epistle.*

**I**N this verse is set downe the second Branch of this latter part of this Chapter, viz. an exhortation: so that in these words the Apostle exhorts them to constancie,



stancie, and perseuerance in the doctrine which hee had taught them, whether by word, or writing. Let vs see the meaning.

*Stand fast*] A metaphor borrowed from Souldiers, who must keep their stand, and not depart from it, lesse nor more: but wherein must they stand fast? in the doctrine of the Gospell, as is plaine in the next words.

*Hold the traditions*] That is, the doctrine which I haue taught you, either *ᾠκισμῶς*, or *ἐγγεγραμῶς*, by word, or writing.

Why doth the Apostle exhort them in this verse, to *stand fast*, since in the former verse hee had told them, that they were elect, and therefore could not fall from faith, as others might? his exhortation seemes to bee vaine and friuolous.

No; it was not in vaine: for we must know, that as the Elect are ordained to finall perseuerance (so that they cannot fall totally, nor finally) so in like manner they are ordained to the meanes of perseuerance, viz. Exhortations, admonitions, commands, prayers, and if need require, obiurgations; for by these, wee are made to perseuere in the way that leads to life, and by these wee are recalled, if wee haue any whit swarued there-from.

Out of the words we may learne, That certainty of election doth not take away exhortations to constancy, and perseuerance; for tho *Paul* were ascertained of their election, yet he exhorts them to *stand fast*.

Hauiing once receiued the truth, wee must perseuere therein with constancy, and not be carried away with any winde of false doctrine, nor remoued to another Gospell with the Galatians.

*Hold fast*] Wee may note, that man cannot stand of himselfe: But what is that wee must claspe hold on, to hold by? Surely, not mans traditions, nor vnwritten verties, but Apostolicall doctrine, and that which consents therewith: *Hold fast the traditions that ye haue beene*

*Sense.*

*Quest.*

*Ans.*

*Doct. 1.*

*Doct. 2.*

*Doct. 3.*



*beene taught, whether by word, or our Epistle.*

*Doct. 4.*

Paul was no loyterer in his calling, but a painfull laborer, he was diligent in teaching and instructing Gods people, both by word of mouth, being present, and letters being absent: An excellent patterne for Ministers to imitate: Let vs all learne by his practise, to giue all diligence, to build up the flocks, ouer which God hath made vs ouerseers, in the most holy faith, and more and more to establish them in the truth: Let vs giue all diligence to write vnto them, or to speake vnto them, one or both. Let vs proceed.

Vers. 16. *Now our Lord Iesus Christ himselfe, and God euen our father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace,*

Vers. 17. *Comfort your hearts, and stablish you in euery good word and worke.*

**I**N these verses, is contained the third branch of the second part of this chapter, *viz.* the Apostles prayer for these Thessalonians.

*Obiect.*

The Apostle preuents an obiection: for they might say, It is not in our power to perseuere.

*Answ.*

To this the Apostle answeres, that therefore prayer must be made vnto God, for the crowning grace of perseuerance: In the words we may note, First, parties to whom he prayes, to wit, to God and Christ, who are the fountaine of euery good and perfect gift: Secondly, the arguments by which his prayer is enforced, and they are two; the First is taken from his loue, the second from the effects of it. Now the Apostle vseth these arguments, not onely to moue God to grant his petitions, but also to moue the Thessalonians, with full assurance to expect these blessings which he wished vnto them: Thirdly, the things that he prayes for, *viz.* comfort, and perseuerance. The sense followeth.

Since



Since you cannot perseuere of your selues, I desire our Lord Iesus Christ, who is equall with the Father in respect of his Godhead, and in his mediation, I desire God our Father, who hath loued vs with a speciall loue in Christ, and that before we were, yea and when we were his enemies, (*dilexit nos non existentes, immo resistentes*) and manifested this his loue, by giuing vs euerlasting consolation, which shall not fade, and whereof we cannot be wholly deprived, and such a good hope of heauen as shall not confound, which is the fruit of consolation, *Rom. 15. 4.* and that through grace, and not for any merit of ours: *Comfort your hearts with true ioy in the Holy Ghost, such as none can take from you, and stablish you in every good word and worke,* that is, giue you grace to perseuere in sound doctrine, and an holy life.

Since they had comfort, why doth he pray to God to comfort them? His prayer seemes to be idle.

*Pauls* desire is, that as they had comfort, so they might haue it continued and increased.

Out of these verses we may learne;

That Christ is true God, equall with the Father, and therefore tho *Paul* doe ordinarily in his prefaces to his Epistles, set the Father before the Sonne, to note out the order of persons; yet here the Sonne is set first to note out the equalitie of persons; which to haue done had been great blasphemie, if Christ had not been equall with God: besides, he prayes to him as well as to the Father, and ascribes the same works vnto him, which he doth to his Father: all which are strong arguments, to proue that Christ is true God.

Note we a distinction of persons in the vnitie of the Godhead: tho there be but one essence in the Godhead, yet in it there are 3. distinct persons, *1 Ioh. 5. 7.*

Learne we hence, that we must from former experience of Gods mercies, get assurance, that he will not afterwards forsake vs, but as formerly, so in future time,

M

be

*Quest.*

*Ansr.*

*Doctr.*

1.

Christ is true God.

2.

Three Persons.

3.

Gods goodnes to vs in former times, must assure vs of it for future.



Reason.

be gracious vnto vs : *Paul* would haue the *Theſſaloni-ans* assured, that God would establiſh them, and comfort them to the end, because he had formerly lo-ued them, and comforted them : *David* hauing expe-rience of Gods deliuering of him in former time, did thereupon ground assurance of deliuerance from *Goliath*, 1 *Sam.* 17. 37. In like manner we from the con-ſideration of Gods goodneſſe of old, muſt get assurance that he will ſtill be good vnto vs : for God by his for-mer bleſſings beſtowed vpon vs, doth thereby, as by an earnest-pennie, tye himſelfe vnto vs for after-time. It was a great fault in King *Aſa*, that hauing taſted of Gods kindneſſe formerly, in deliuering him out of the hands of his enemies, when he truſted in him, would not afterwards truſt in him, but relie vpon man, yea, and God doth puniſh it, 2 *Chron.* 16. 7, 8. &c. Too many are faultie in this kinde ; let them looke to fare as *Aſa* did.

Doctr. 4.

All true com-  
fort is from  
God & Chriſt.

God and Chriſt are the authors of all true comfort and perfeuerance, 1 *Cor.* 1. 8. 2 *Cor.* 1. 3. ſo that we muſt flie to God for theſe, and beg them at his hands by prayer in the name of Chriſt.

Doctr. 5.

There muſt be  
perfeuerance in  
ſound doctrine  
and holy life.

To conclude, we may hence learne, that we muſt perfeuere to the end in ſound doctrine, and an holy life, *Reu.* 2. 25, 26. *Heb.* 3. 12. 2 *Tim.* 3. 14. Perfeuerance in ſound doctrine, is a ſigne that we are Chriſts diſci-ples, *Ioh.* 8. 21. 2. without perfeuerance in theſe, our e-ſtate is moſt fearfull, 2 *Pet.* 2. 20, 21. without perfeue-rance herein we cannot be ſaued, *Reu.* 3. 11. *Ioh.* 8. 51.

Reason.

*Reu.* 2. 10. Wherefore, oh thou God of comfort,  
comfort thou our hearts, and ſtabliſh  
vs vnto the end in euery  
good word & worke.

Amen.

THE





# THE THIRD CHAPTER.



**I**N this Chapter, from the first verse to the sixteenth, the Apostle sets downe many godly admonitions and exhortations, touching prayer, and perseuerance in doctrine receiued, touching shunning the fellowship of idle persons, touching labour and diligence in our callings, touching the excommunicating of refractorie persons: At the sixteenth verse begins the third and last part of this Epistle, consisting of inuocation, and salutation, Let vs come to the words.

*Summe.*

**Vers. 1, 2.**

1. Finally, brethren, pray for vs, that the word of the Lord may haue free course, and be glorified, euen as it is with you.
2. And that we may be deliuered from unreasonable and wicked men: for all men haue not faith.

**F**inally, brethren, pray for vs, &c.] In these two verses is laid downe the Apostles first exhortation, which is vnto prayer. In it we may consider, 1. manner.

M 2

2. matter.



Analysis.

2. Matter: The manner in these words, *Finally, brethren*, which setteth forth, 1. The necessity of the thing urged, in this word *finally*. 2. The affection of him that vrgeth it, *Brethren*. 2. The matter, in which note, 1. What they must pray for, *viz.* propagation of the Gospell. 2. For whom, *viz.* Paul and his fellow-labourers, *That they may be deliuered from unreasonable, &c.* Come we to the meaning.

Sense.

*Finally*] the words in Greeke are τὸ λοιπὸν: they signifie a Remainder; so that by this phrase of speech the Apostle intimates, that some necessary doctrines remained to be deliuered, before he made an end: As if he should haue sayd in moe words, Tho I haue sufficiently instructed you, in the doctrine of faith, and precepts of manners, yet there are some needfull poynts behinde, which being deliuered, I may well, and will conclude. *Brethren*] A word of equality, not taken here for a naturall, but a spirituall brotherhood. *Pray for vs*] for mee and my fellow-labourers, yet not so much for our particulars, as for the good of the Gospell: *That the word of God may runne*] That is, haue a free course, and not be stopped, but preached to many: *And may be glorified*] that is, may be powerfull in operation, and effectually to conuert soules, and for that cause bee glorified of, and magnified amongst men, *as it is with you* Thessalonians, vnto whom it came, not in word onely, but in power, and in the Holy Ghost, and much assurance. And yet whilst you pray for the Gospels progresse, doe not forget vs, but in the next place remember vs in your prayers, *That wee may bee deliuered from unreasonable men*: the Greeke signifies absurd men, ἀπὸ τῶν ἀτόπων, that is, such as are absurd in doctrine & in manners, teaching and doing such things, as are absurd and inconuenient, and haue no acceptance with wise men. *And wicked*, the Greeke word (πενιπῶν) signifies euill men, that is, such as by all meanes, seeke to ouerthrow the truth: such were those, of whom



whom *Paul* speakes, *1 Cor. 16. 9.* For all haue not faith: These words are well added, for whereas the Apostle had aduersaries, that did oppose him and his doctrine, the Thessalonians might bee offended; and except against his doctrine, as being not the truth of God, since it was opposed by so many: to preuent this offence, the Apostle shewes, that *all men haue not faith* to beleue the truth of the Gospel; and therefore no maruell, if such as had not faith, did resist him and his doctrine. The doctrines follow.

Hence wee may learne, That a Ministers taske is an endlesse taske, there is still in it, *το λοιπον*, a remainder, somewhat left for him to doe: his hearers know but in part, so that he must labour to informe them still, more and more: many know, but practise not; to these, practise must bee vrged: we are subiect to fall away, therefore in this respect perseuerance must be pressed: the Ministers labour is paralleld with that of the husbandmans; for, as in the one, so in the other, the end of one taske is the beginning of another: the Minister alwayes is, or ought to bee, either plowing, sowing, manuring, or weeding, or reaping, planting, or watering: his labour is a labour indeed, his worke a worke indeed, *καλοπον εργον*, as well as *καλον*, *tam onus*, quam *honor*: his calling is as burthensome, as honorable. 1. If this were well considered of some, before they entred into this holy Calling, we should not haue so many to faint vnder the burthen of the Ministry, as there doe, who are zealous at the first, but soon weary & slothfull, prouing Loyerers of Labourers. 2. Oh that this doctrine would sinke into the hearts of those people, that iudge a Ministers life to be an easie life, and thinke that none come so easily to their liuing, as they doe, too many such there are.

Since these poynts of doctrine following are so needfull to be taught, and such poynts as may not bee omitted, but must be taught, and that in the last place,

M 3

as

*Doct. 1.*

*1 Cor. 3. 9.*

*Uses.*

1.

2.

*Doct. 2.*

These doctrines following are most necessary, and therefore the more to be regarded.



as most of all to be remembred, then ought we to giue more heed vnto them, and not let them slip, as water put into a colinder, or riuen dish, *Heb. 2. 1.* Wee must bee attentiuē in hearing them, diligent in learning of them, carefull to remember them, and put them in practise.

*Doct. 3:*  
Humility re-  
quired.

Steps to humi-  
lity.

*Brethren* A word of equality, so that in calling them thus, he makes himselfe equall vnto them, tho he were a chiefe Minister, a Master-BUILDER, an Apostle, a spirituall Father of many soules, a Planter of many Churches, yea, of this of Thessalonica, and they to whom hee writ, very meane and poore, not able to pay him his stipend. Here wee may see *Pauls* humility, in that he makes himselfe equall to them, that are much his inferiours. All of vs, both Ministers and Hearers, must learne humility of *Paul*, and learne to carry our selues humbly to our inferiours, which that we may the better doe, let vs meditate on these things following. 1. That we haue all one Father, *Ephes. 4. 6.* 2. We are fellow-members of one and the same body, *1 Cor. 12. 12.* 3. In respect of our spirituall estate, wee are all one in Christ, *Gal. 3. 28.* 4. Our Sauiour Christ did not disdain to call vs *Brethren*, *Heb. 2. 11.*

*Doct. 4.*

This title, Brother, is not to bee scorned at, many there are that deride the Saints, for giuing this title of *Brethren* one to another, these prophane persons deride the practise of Christ, of his Apostles and Saints, who did often, in humility and loue, vse this title; yea, and they doe strike them thorow the sides, of those Saints, that (imitating their example) vse this title of loue and humility.

*Doct. 5.*

*Pray for vs* *Paul* doth not despise, but desire the prayers of the Church, nor of those that were far meaner then himselfe, in respect of spirituall gifts, and sauing grace, not to speake of any other prerogatiues: No more must we, let vs desire the prayers of all, but despise the prayers of none, be they neuer so meane,

People



People must haue a speciall care to be mindfull of their Ministers in their prayers to God: Saint Paul often desires this, *Rom. 15. 30. Ephes. 6. 19. Col. 4. 3. 1. Thess. 5. 25.* This duty hath beene practised by the Saints of God, *Acts 12. 5. Acts 15. 40.* Our prayers must respect their Persons, life, and office: In respect of their office we must pray for them: First, that they may haue ability of gifts to discharge it, since it is very difficult, *2 Cor. 2. 16.* Moses prayes to God to endow the Tribe of Leui with light and perfection, *Deut. 33. 8.* Secondly, pray for them that they may haue a diligent and right vse of their gifts, pray that they may employ them, and not let them rust as too many doe, pray that they may vse them aright, so as may be most behoouefull, for the glory of the bestower, and good of their people: *Ephes. 6. 19.* Thirdly, pray for them that their labors may haue good successe in their labors, that the word of God may runne and be glorified.

Farre are those people from thus doing, that can bee contented to liue vnder vn sufficient Ministers, that are in no measure gifted for this high calling: Or those that can be content, that their Pastors being gifted in some measure qualified, should play the part of drones; and like vnprofitable seruants hid there talents in a napkin: Or Thirdly, those that grieve at the good successe and free course of the Gospell, like to those people mentioned, *Ioh. 12. 19.* Too many there are of some one of these stamps. The Lord amend them.

Secondly, pray for them in respect of their persons, that they may haue protection and deliuerance, since, of all sorts of men, Ministers are most opposed by Satan and his instruments: *Iehosuah, Zach. 3. 1.* Christ, so soone as he was enstalled in his office, *Mat. 4. 1.* and Saint Paul *1. Cor. 16. 9.*

Thirdly, pray for them in respect of their life, that they may liue holily, for then shall the Saints reioyce,

*Psal.*

Doct. 6.

People pray for their Ministers, in respect

1.

Of their office.

*Vses.*

2.

Their persons.

3.

Their life.



*Psal. 132.9.* And others shall be drawne to holinesse by their good examples : On the other side, if their life be bad, it will cause the Saints to mourne, make many bad, for such a Priest, such a people. If *Peter* step out of the way, many Jewes goe with him ; yea, *Barnabas* is misled : it will open the mouthes of the wicked to speake ill of the way of truth : And it will be very offensive to Christ his little ones.

*Doctr. 6.*  
The Ministers  
chiefest care  
must be to pro-  
pagate the Gos-  
pell.

*That the word of the Lord may haue &c.* ] The Apostles chiefest care was, for the propagation of the Gospel, and then for the safeguard of himselfe, and his co-adjutors : First, the people must pray for the progresse of the Gospel, then for the preservation and safetie of *Paul* and his associates. A good patterne for every faithfull Ministers imitation, to teach him, first, to respect the Gospel, and then himselfe for it, that he may be a meanes to disperse and propagate the same, and to breake downe whatsoever dam, might hinder and stop the free course of the same.

*Doctr. 7.*  
Pray that the  
word preached  
may worke.

*Runne and be glorified* ] Wee must pray that Gods word may be every where preached and heard, and that it may pierce the hearts of the hearers, that so working effectually, it may *be glorified* : For our Apostle doth not only bid them pray, that it *may runne*, but also that it *may be glorified*, that is, that it may worke so powerfully vpon the hearts of the hearers, that men may highly esteeme of it, and of Gods goodnesse that sent it.

*Reason.*

And there is good reason for this : For, if *the word of God runne* only, that is, bee preached, and bee not *glorified*, that is, worke effectually vnto saluation, it shall neuer be *the power of God vnto saluation*, to them that heare it.

*Vses.*

Hereupon for vses will follow, that we must pray for many laborers, as Christ chargeth vs, *Mat. 9.38.* For without these it cannot *runne* : and for Gods blessing vpon it, for without this their labors shall not be effectually, *1. Cor 3.7.*

Ministers



Ministers must especially aime at this in their preaching, viz. that the Gospell may be glorified. To this end they must 1. pray earnestly. 2. preach conscionably, speake to the heart, and not to the eare onely. 3. liue holily, and vnblameably.

Doctr. 8.

*As with you* ] Gods word working effectually with vs, must be a strong motiue, to stirre vs vp to pray, that it may so worke vpon others. If we haue felt the irresistible power of Gods word, we must pray that others may feele it, that so they may be conuerted.

Doctr. 9.

*As with you* ] This is a great commendation that *Paul* giues to these Thessalonians: I would al Ministers could giue the same. Hence all Ministers must learne, to giue due praise vnto their hearers: Thus doth *Paul* here, and elsewhere, 1 *Cor.* 11. 2. For this will encourage them to perseuere, and egge on others to goodnesse, that they may purchase the like prayse. On the other side ministers must dispraise, if there be iust cause 1. *Cor.* 11. 17. that so they may bring them to forsake their euill courses, and cause others to shun them, least they purchase to themselues the like dispraise.

Doctr. 10.

It followeth.

Reason.

Verf. 2. *And that we may be deliuered from vnreasonable and wicked men: for all men haue not faith.*

**I**N this verse we see that next vnto the Gospell, wee must remember the Ministers, for the Gospells sake; they that care not if the earthen vessels which bring the rich treasure of the Gospell be broken, shew plainly that they care not for the treasure it selfe: He that respects the message, will regard the messenger: the feet of those that bring the glad tidings of the Gospell of peace, are beautifull, to all them that delight in the said tydings. By this it plainly appeares, that very few amongst vs doe esteeme of the Gospell, as they ought,

Doctr. 1.  
Next to the  
Gospell, Mini-  
sters must bee  
respected for it.

Vse.

N

since



since they contemne the Ministers of the same, and do little or nothing regard them.

Doct. 2.  
Good Mini-  
sters must look  
to be opposed.

Reason.

Use.

Doct. 3.

Out of this verse we may learne, that wheresoeuer a good Minister doth liue, hee must looke to be resisted and opposed, by euill and absurd men: see 2 Tim. 3. 8. 2 Tim. 4. 14, 15. Acts 13. 45, 50. Acts 14. 19. Acts 17. 5, 6, 7. Acts 13. 8. And no maruell, for his doctrine, being like to good salt, doth cause paine and smart, when it is applyed to their festered consciences; euen as salt doth, being applyed to a sore, or a cut member. So that we must not be offended, if we see Ministers opposed, and their doctrine resisted and contradicted; for thus it hath beene, and thus it shall be to the end. And the more acrimonie that their doctrine hath, the more it shall be resisted by vn-sanctified persons, and such as are not endued with true grace.

*All haue not faith*] In that S. Paul labours to preuent the offence that might bee taken against the truth, because of *absurd and euill men*, that should oppose it, we may learne, that men are apt to bee offended, when they heare of *absurd and euill men*, that doe oppose the truth: they wonder that the truth should haue so many aduersaries, & therefore begin to call it in question, because they see that so many do oppose it: for our corrupt nature is ready to perswade vs, that the multitude is a true note of the truth, & of the true Church. The way and remedy to preuent this offence, is to consider, that *all haue not faith* to beleue the truth, and therefore it is no wonder, that many oppose, and few imbrace the same.

Doct. 4.  
All haue not  
faith.

Quest.

Ans.

Who haue true  
faith.

Hence also we may obserue, that God giues not faith to all men, but only to some few, Ioh. 7. 48. That which is said of the gift of continency, viz. that all haue it not, Matth. 19. 11. may be truely sayd of the gift of faith.

But who are they that haue faith?

Such as are elected to saluation, Acts 13. 48. Hence it is, that it is called *the faith of the Elect*, Tit. 1. 1. Now  
since



since that *all haue not faith*, but onely some few, and those for the most part of the meanest ranke, wee must neither wonder, nor be offended at, nor doubt of the truth of the Gospell of Christ, if we see the most and the greatest persons to oppose it, and that few doe embrace it; for since the most haue not faith, they cannot but oppose the truth.

Out of these words we may gather in the last place, that faith is Gods free gift of grace: for if it were in mans power to belecue, then all should haue faith, which as wee plainly see is not true. This is to bee obserued against all Pelagians, both old and new, (these are the Papists) who will haue faith to bee in mans owne power.

Use.

Doct. 5.  
Faith is Gods gift.

Verf. 3. *But the Lord is faithfull, who shall stablsh you, and keepe you from euill.*

**I**N this verse there is a preuenting of an obiection: for they might obieet and say, since there are so few beleeuers, and so many Infidels, that are enemies to the Church of God, and seeke to ouerturne the faith of the godly, how shall we persist in the faith, and truth of the Gospell? To this the Apostle answers, that *God is faithfull, who shall stablsh you, &c.* In the verse, note, First, Gods works: they are two, 1. to *stablsh* them. 2. to *keepe* them from euill. Secondly, the reason, he *is faithfull*. Let vs see the meaning.

Obiect.

Ans.

Parts.

Sense.

*But the Lord is faithfull*] That is, true and vnchangeable alwayes, keeping his promises, and therefore he will giue his childe grace to perseuere as he hath promised: and since you are of the number, he will *stablsh* you in the truth, and *keepe* you from euill, that is, from the stratagems of Satan (*that euill one*, 1 Ioh. 2. 14.) and his instruments, so that neither he nor they, shall circumuent you by their wiles, nor turne

The godly shal perseuere.



you away from the faith. The Doctrines follow, which are these.

Doctr. 1.  
The godly shall  
perseuere.

We may hence gather, that the godly shall perseuere in faith, and not fall finally : for they are *preserved in Christ, Iude vers. 1. see Ioh. 6. 39. 2 Tim. 4. 18.*

Reasons.

1. God hath promised, that they shall perseuere, *Ier. 32. 40. Now God is faithfull, and will keepe touch : he is no changeling, he will make his word good.* 2. God hath an omnipotent power to preserve them that are in Christ, *Ioh. 10. 28. 1 Pet. 1. 5.* 3. Gods spirit is powerfull in them, they cannot sinne, *viz. with full consent of will ; nor finally, 1 Ioh. 3. 9.* 4. Christs intercession shall preuaile in their behalfe, *Luk. 22. 31.*

Use.

This doctrine serues to confute the Papists, who teach that faith may be lost, and that the childe of God may fall from his election.

Doctr. 2.

The godly are often prompt and ready to take offence, and to stumble at a small thing : These Thessalonians were ready to take offence at *Pauls* doctrine ; because he and it were opposed by *absurd and euill men.*

Doctr. 3.

Ministers must be prompt and ready to preuent offences in the godly : this we see in *Paul*, who is ready by way of *Prolepsis*, to preuent that offence which the Thessalonians might take, because his Gospell was opposed.

Doctr. 4.  
God faithfull.

*God is faithfull* in keeping his word and promise, *Gen. 21. 2. Numb. 23. 19. 1 Cor. 10. 13.* he will fulfill with his hand, whatsoever he hath spoken with his mouth.

Uses.

1.

Hence Gods childe may gather comfort, to whom many great, and precious promises are made : all these, in the appointed time, shall be performed ; for *God* that made them *is faithfull.*

2.

The wicked may conclude terror ; for all the threatnings denounced against them shall be accomplished ; for *God* that did

3.

denounce them *is faithfull.* 3. This doctrine serues for



for the instruction of vs all, to teach vs to be faithfull, to keepe touch, and to be our words-master, if it be possible, and God will so haue it: (this *promise* alwayes inserted) that our words be salted with the salt of grace, our promises be lawfull, our bargaines honest. Come we now to the next verse.

Verf. 4. *And we haue confidence in the Lord touching you, that yee both doe, and will doe the things which we command you.*

**I**N this verse, (which some would haue to be a Preface, by which the Apostle makes his passage to that which followes in the sixth verse) there is set downe a second generall precept, viz. that *they would doe, and continue to doe*, that which he had taught them.

In it note, 1. the manner of propounding it. 2. the matter.

*We trust*] He saith not, we charge and command you, but *we trust*, that he might the more moue them to obey his doctrine. Againe, he saith, *we trust in the Lord*, (not in them) for it was not in their power to continue in the Apostles doctrine; it must be the Lord that must enable them to doe it. But what did he trust in the Lord? Euen this, that as for the present they did, so they would perseuere *to doe the things that he*, and his associats *commanded* them. Come we now to the obseruations that hence arise.

In that our Apostle conceiues future good of them, because of the present good that he saw in them; we may learne; That if a Pastor see any thing that is good in his flocke, he must thereupon promise to himselfe from it, and hope that there shall be a perseuerance in goodnesse. And this he must make knowne to his flocke: For if a mans flocke know, that their Pastor hath a good opinion of them, and that he expects much good from them; it will not a litle prouoke

N 3

them

Parts.

Sense.

Doctr. 1.

Present good in others, must make vs conceiue future good of them.



them to grow and perseuere in goodnesse, and to hold out in the course begun, and instigate them so to run the race of Christianitie, that they may obtaine.

Doctr. 2.

Reason.

*In the Lord*] Hence we may learne, that the power to obey Apostolicall doctrine, must be ascribed to God; he must haue all the glory of it: For it being contrary to our nature, we shall rebell against it, and not obey, vnlesse God worke in vs the grace of obedience by his irresistible spirit: the Lord therefore in mercy enable vs to obey the same. *Amen.*

Doctr. 3.

Reasons.

*Doe, and will doe*] The calling of a Christian requires practise and perseuerance. For first, Practise is praise-worthy, *1 Cor. 11. 2.* Secondly, & it, with perseuerance, makes a man blessed, *Ren. 1. 3. 1am. 1. 25. Ps. 1. 2.* Thirdly, Practisers are iustified, *Gal. 2. 13.* Fourthly, *Non capisse sed perfecisse virtutis est*: true vertue consists in perseuerance. Fifthly, perseuerance weares the crowne, *2 Tim. 4. 7, 8. Ren. 2. 10.* So that 1. it is not enough to looke into the doctrine of the Apostles: 2. nor to heare it only: 3. nor to know it only; for *he that knowes his Masters will, &c.* 4. nor to professe it, *Matth. 7. 21.* but we must practise it, and that with perseuerance: for *he that puts his hand to the plough, and looks backe, is not worthy of the kingdome of heauen.*

Uses.

Doctr. 4.

Reason.

Use.

Lastly, from this verse we may gather, that the doctrine of the Prophets and Apostles, must be a rule and square, according to which we must liue, *1 Thess. 4. 1. Psal. 119. 165. Isa. 8. 20. As many as walke after this rule, peace shall be vnto their soules, Gal. 6. 16.* We must not then tread in the steps of Ancestors, follow the example of others, nor be led by our owne good meanings: these are not fit rules to be guided by; nor squares warranted by God to liue after. Thus far of this verse: the fifth verse followeth.

Verf. 5



Verf. 5. *And the Lord direct your hearts into the loue of God, and into the patient waiting for Christ.*

**I**N these words is containd a speciall precept, viz. that they would direct their hearts to the loue of God, and into the patience (as some translate) or (as others) into the patient waiting for of Christ. In the words, we may note, 1. the manner of propounding it: it is set downe in the manner of a prayer; he wishes that to them from God, that he exhorts them to performe. 2. matter, which is, that they would direct their hearts, &c.

*And the Lord direct your hearts* ] By Lord is here meant the Holy Ghost, to whom it belongs to direct mans heart: the Apostle had before prayed vnto the Father, and the Sonne, now he prayes to the Spirit.

Sense.  
Occumemus.  
Reutemus.

*Direct your hearts* ] Here is a metaphor, intimating that our hearts are peruerse and crooked, and subiect to erre, and bend the wrong way, since the fall of Adam, and therefore stand in neede of good direction.

*Into the loue of God* ] These words may either be taken actiuely or passiuely: Actiuely, for that loue wherewith we loue him: or Passiuely, for that loue wherewith he loueth vs in Christ.

*And to the patience of Christ* ] These words may beare a double sense: The first is this; that yee may beare afflictions patiently for Christ his sake: or secondly, that yee may patiently wait for Christ his coming. The summe of the exhortation is this: See that yee loue God, and that yee get assurance that God loues you; see that yee suffer patiently for Christs sake, and that yee waite with patience, till he come in glory to iudge both quicke and dead. The doctrines are these.

In that this exhortation is vttered in manner of a prayer, we may learne, that we must not presently vpon exhortations, admonitions, or commands, infer free-will,

Doct. 1.



will, and power to doe that which we are exhorted vnto, or admonished, or commanded. But since that oftentimes precepts in Scripture are changed into prayers, it must teach vs that power to obey is not from our selues, but from God, who *workes in vs both to will and doe*: Exhortations, admonitions, and commands, shew not what we can doe, but what we ought to doe.

Doct. 2.

Here wee haue a prooofe of the Trinity, before *Paul* prayed to the Father and Son, now hee prayeth to the Holy Ghost. See, for the further prooofe of this doctrine, *1 Ioh. 5. 7, 8. 2 Cor. 13. 13.*

Doct. 3.

Hence wee gather, that the Holy Ghost is true God, in that *Paul* prayes vnto him. Besides this, we are baptized into his name, *Matth. 28. 19.* and *Gen. 1. 2.* hee is sayd to bee like an hen, *viz.* to cherish and warme the creatures, and (as it were) to put life into them, as to chickens, which no creature can doe. Againe, the sin against the Holy Ghost is a great sin, *Heb. 10. 29.* yea, unpardonable, *Matth. 12. 31, 32.* All these (with many moe, that might be alledged) are strong reasons, to proue that he is true God.

Doct. 4.

We apt to erre.

*Direct*] We may hence conclude, that wee are apt to erre, and to turne aside out of the right way, *Psal. 119. 176. Isa. 53. 6.* subiect to erre in doctrine, since wee know but in part; and in manners, since we are sanctified but in part; therefore wee had need to entreat the Lord to direct vs, and lead vs aright. And that so much the rather, because as we are apt to erre of our selues, so there are many things to mislead vs: Satan, by his temptations; sin, by her allurements; the world, by her profits and pleasures; the wicked in the world, with their perswasions and bad examples; false Teachers, by their doctrine; and our owne corrupt and deceitfull hearts.

Doct. 5.

Get Gods loue into our hearts.

*Into the loue of God*] If wee take the words actiuelly, the doctrine that ariseth is this: That we must get the loue



loue of God into our hearts : *David* resolves to doe it, *Psal.* 18. 1. This we are commanded, *Matth.* 22. 37. *Iosua* 23. 11. Thus did *Salomon*, *1 Reg.* 3. 3. To enlarge this poynt, we will set downe, 1. Some motiues vnto it. 2. Signes to know it. 3. Meanes to get it.

The motiues to moue vs to loue God, are these.

1. Those things that moue vs to loue other things, must moue vs to loue God. They are foure : 1. The goodnesse of the thing. 2. Beauty. 3. Neerenesse of the thing vnto vs. 4. Goodnesse already receiued, or else expected. All these are in God. 1. Goodnesse: *Est in Deo bonitas, quia ipse est bonitas: Why callest thou mee good? There is none good but God.* 2. There is beauty and glory in God: his house, his testimonies, and all his creatures are beautifull, much more he himselfe; *Pulchrum cœlum, pulchra terra, at pulchrior qui fecit illa.* 3. God is neere vnto vs, being our Father by creation and adoption, and hauing taken our nature vpon him, *1 Tim.* 3. 16. 4. We haue had, and still expect all good things from him, *For euery good, &c. 1am.* 1. 17. The second motiue is, that if we loue him, he will acknowledge vs for his owne, *1 Cor.* 8. 3. 3. He will be mercifull vnto vs, *Exod.* 20. 6. 4. All things shall worke together for our good, *Rom.* 8. 28. 5. We shall haue a crowne of life, *1am.* 1. 12.

Motiues.

Mark. 10. 18.

Signes of our loue to God are these :

1 Keeping Gods Commandements, *Ioh.* 21. 15. 2. If we can be content to endure any thing, yea, euen death it selfe, for Christs sake, *Aets* 5. 41. 3. A loue of Gods children: they that loue the Father, will loue the children, if not for their owne, yet for their Fathers sake. 4. Hatred of that which God hates. 5. A desire to perswade others to loue God. 6. Wee cannot endure to heare God ill spoken of, no not by our neerest and dearest friends, no more than *Jonathan* could endure, to heare *David* ill spoken of by his father. 7. A delight in the vse of Gods ordinances, as in pray-

O

ing,



ing, hearing, reading, meditating, receiuing, because by these meanes we haue familiarity with God, whilst we are vpon earth. 8. Bounty and liberalitie, in bestowing things for the furtherance of Gods glory, and good of his Church. 9. To bee often speaking and thinking of God. 10. To doe his will without irksomnelle. 11. In all things to seeke to please him. 12. If we wish well vnto him, *viz.* that his name may bee hallowed by vs and others, and that whatsoever is his due, may be giuen vnto him, by vs and all others: if wee desire to be vnited to him: and if we ioy and solace our selues in him.

The meanes to get the loue of God into our hearts, is this.

Let vs empty our hearts of the loue of the world: and that the rather, because, 1. It is enmity with God, *Iam. 4. 4.* so that these two loues cannot stand together, *1 Ioh. 2. 15.* 2. Because that the world, and all things that are in it, are but vanity, *Eccles. 1. 2.* 3. The world doth but flatter vs, as *Laban* did *Iacob*: when it doth the best, it giues vs but bleare-eyed *Leah*, in stead of beautifull *Rahel*: momentany and soone-fading pleasures, for vnspeakable and neuer-fading ioyes.

If we take the words passiuely, for the loue that God beares to vs in Christ, they teach vs this lesson: That we must labour to see Gods loue, and get the euidence of the same vnto our selues. This was in the Romans, the loue of God was shed abroad in their hearts, that is, they had a sense and feeling of it. Wee must labour to comprehend the length, bredth, depth, and height of Gods loue, *Ephes. 3. 18, 19.*

But Gods loue, in respect of these dimensions, passeth our knowledge, *vers. 19.*

Yea, the knowledge of any meere man, but it is shed abroad in the hearts of Gods children, by his Spirit; which is therefore giuen vnto them, that they might know the things that are freely giuen them of God.

The

*Doct. 6.*  
Labour to see  
Gods loue.

*Rom. 5. 5.*

*Obiect.*

*Answ.*



The reason of this doctrine is, because that from the sense and feeling of Gods loue, will issue, 1. A feruent and vnfaigned loue vnto God, 2 *Cor.* 5. 14. 1 *Ioh.* 4. 19. 2. An hearty loue vnto our neighbour, for Gods sake, 1 *Ioh.* 4. 21. 3. Ioy in the Holy Ghost, 1 *Pet.* 1. 8. 4. An assured hope of future glorie, *Rom.* 5. 5. Lastly, it is a lasting loue, *Ier.* 31. 3.

What are the signes of Gods loue to vs ?

1. The Spirit of sanctification. For, as Gods loue to Christ was manifested, when the Spirit descended vpon him, *Mat.* 3. 16. so Gods loue is manifested to vs, when his Spirit descends into our hearts, to sanctifie vs. 2. Chastisements are signes of Gods loue to vs, *Prou.* 3. 12. *Reu.* 3. 19.

*And into the patience, or patient waiting for of Christ]*  
As the words may haue a double sense, so they may afford vs a double instruction : 1. That wee must beare afflictions patiently, for Christs sake; Thus did *Paul*, 1 *Cor.* 4. 11, 12. To this wee are exhorted, *Heb.* 12. 1. for this is acceptable to God, 1 *Pet.* 2. 20. 2. Thus Christ suffered for vs, *vers.* 21. 3. This is the way to Heauen, *Acts* 14. 22. 4. This makes vs like to Christ, *Heb.* 2. 10. 5. It is a testimony of Gods loue, *Heb.* 12. 6. 6. They are sent of God, they come not by chance: this made *Dauid* patient; *I held my tongue, and sayd nought, because thou, Lord, didst it, Psal.* 39. 9. 7. Wee haue iustly deserued afflictions, yea far moe, and greater than are inflicted vpon vs by God. 8. God sends them for good ends and purposes : 1. As corrections for sinnes past. 2. To preuent sins to come. 3. To try what is in our hearts. 4. To keepe his children in obedience to his Commandements, *Hosea* 2. 6. In this place the Holy Ghost borroweth a comparison from wilde beasts, which going in the way, see greene pastures, and desire to enter in, and therefore goe to the hedge, but feeling the sharpnesse of the thornes, dare not aduenture to enter in : So Gods people, like vnto wilde beasts, in  
O 2 respect

Reason.

Quest.  
Ans.

Doct. 7.  
Be patient.

Reason.

Motives to  
perswade vs to  
beare afflictions  
patiently.



*Doctr. 8.*  
Wait with patience Christs comming to iudgement.

respect of sinne, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: And if it were not for the sharpnes of crosses, and temptations, which are Gods spirituall hedge, by which he keepes them in, they would range out of the way, & rush into sin, as the horse into battle.

These words taken in the latter sense, teach vs that we must with patience expect Christs comming to iudgement; and that the rather because it will tend greatly to our comfort: For then hee will be reuenged of his and our enemies, and we shall be glorified together with him, both in soule and body for euer, *2.Tim. 4.8. Phil. 3. 21. 1 Pet. 5.4. Col. 3.4. 1.Ioh. 3. 2.* Passe we on to the sixth verse.

*Verf. 6. Now we command you, brethren, in the name of our Lord Iesus Christ, that yee withdraw your selues from euery brother that walketh disorderly, and not after the tradition which ye receiued of vs.*

*Parts.*

*Sense.*

**I**N this verse, there is a fourth admonition giuen to them: in which note, 1. the manner how it is propounded: 2. the matter. The meaning is this: *Now we command you*, by vertue of our Ministry, *in the name of our Lord Iesus Christ*, that is, by vertue of our authority receiued from Christ. The Apostle goes about to terrifie them with the name and authority of Christ, and to affright them from hauing any commerce or society, with such as walke inordinately. But what did he command them? Euen this, *that yee withdraw your selues &c.* They must not presently excommunicate inordinate persons, but refraine their company for a time, and take heed of being too familiar with them: for this is a step to publike excommunication, which must follow, if there be not repentance. *From euery Brother,* That is, from euery one that outwardly professeth religion,



gion, whether man or woman, the more worthy sex being put for both: Such we must be very carefull to shun, 1 Cor. 5. 11. *That walketh inordinately,* ] That is, which liues not according to our Doctrines, but liues idly, and doth not labour in some lawfull calling or other. Come we now to Doctrines.

Out of this verse we may learne, in the first place; that whereas the Apostle doth charge them in Christs name, to refraine the company of inordinate persons: That men are very hardly drawn from wicked company; the very best, by reason of the remainders of sin that are in them, delight to haue fellowship with euill and wicked persons, and sinners.

*Doct. 1.*

We must not only refraine the company of wicked persons, after excommunication, but also before, that so they may be brought to repentance, and auoyd the publike censure of excommunication.

*Doct. 2.*

They liue inordinately, that liue not according to the rule of Gods word: God is a God of order, his word is a rule of order, they that sweare therefrom, liue disorderly; such are idle persons (and these are especially heere meant, as may appeare, verse 12.) that doe, *aliena viuere quadra*; liue vpon another mans cost: and like Drones, eat vp the laborious Bees honie: Such are drunkards, and gluttons, that doe eat and drinke more then sufficeth nature. In a word, such are all they, that doe but digresse a straws bredth, from that perfect law of liberty, prescribed to vs by God, as a perfect rule and square, whereby to order and frame our liues.

*Doct. 3.*

Lastly out of this verse we may gather, that not only notorious wicked persons (as whoremongers, drunkards, murtherers, theeues &c.) are to be shunned, but idle persons, that doe not labor in some honest calling, and get their bread with the sweat of their browes. These are those inordinate walkers, that the Apostle doth principally speake of in this place: and in this verse he vseth diuers reasons to moue them to shunne

*Doct. 4.*  
Idle persons,  
disorderly wal-  
kers.



the company of such : 1. we command you in Christs name, that is, by vertue of our calling, being Christs legats : 2. they are ἀτάκτοι, for they walke contrary to the order prescribed by God, viz. that euery one should labor in some honest calling, that so he might profit both Country, Church, and Common-wealth: Now if they must shunne Idle persons, much more Idlenesse it selfe. Come we now to the next verses.

Verf. 7. *For your selues know how yee ought to follow vs: for we behaued not our selues disorderly among you.*

8. *Neither did we eat any mans bread for nought: but wrought with labor and trauaile night and day, that we might not be chargable to any of you.*

**I**N these verses the Apostle sets downe another reason to moue them to shunne the company of idle persons: it is taken from his owne example, and the example of his colleagues; They liued not idly, but labored night and day; now their examples were to be followed. In the words we may note, 1. the greatnesse of their labor: 2. continuance of it: 3. end of it.

*Parts.*

Let vs see the meaning. You Thessalonians know well enough, by our Doctrine, that yee ought to follow the examples of mee, and my companions, so farre forth as we are followers of Christ, and liue as we teach: Soe that you are to labor and not liue idly, *For we behaued not our selues disorderly*, that is, wee liued not idly *amongst you*. *Neither did we eat any mans bread for nought:*

*Quest.*

Had Paul and his companions eaten their bread for nought, if giuing ouer their manuell labors, they had for preaching, liued on their cost?

*Answ.*

No, *For euery laborer is worthy of his hire*, especially such as worke in the Lords vineyard: For they that sow spirituall



spirituall things , are well worthy to reape carnall,  
 1 Cor. 9. 11. But here the Apostle speaks according  
 to the iudgment of some wicked and vngodly men,  
 who thought the labors of the Apostle, and his compa-  
 nions to be little or nothing worth: They thought  
 that whatsoeuer they had for their preaching, was gi-  
 uen gratis: Too many such there are in these dayes, who  
 thinke ( nay which is more, they will not sticke to say )  
 that Ministers haue their liuing for little or nought  
 doing: so basely doe carnall minded men esteeme of  
 the Ministers labors in the Gospell. *But wrought with  
 labor*] The Greeke word is κόπος, it signifies labor with  
 carefulnesse, and grieve, ( and trauaile ) The word in  
 Greeke is μόχθος, it signifies labor ioyned with careful-  
 nesse, grieve and wearisomnesse, so that they were not  
 sluggish laborers, but such as laboured till they were  
 weary, and no maruaile, since they did both preach  
 the Gospell, and labor with their hands. *Night and day*]  
 By this it appeares, that as their labor was great, so in  
 like manner it was continuall: for they laboured *night  
 and day*, and all for this end, *that they might not bee  
 chargable to any of the Thessalonians.*

Was not this a worke of supererogation in *Paul*,  
 and his fellow-laborers: did they not more then their  
 duty, in that besides preaching, they laboured with  
 their hands?

No: for if they had not laboured with their hands,  
 to haue maintayned themselues, the course of the Go-  
 spell had been hindred, since the Thessalonians for  
 their pouertie, were not able to maintaine them: Now  
*Paul* being an Apostle, was bound to doe his utmost,  
 to remoue whatsoeuer might hinder the course of the  
 Gospell. Come we to obseruations.

The Apostle hauing prescribed a right manner, and  
 forme, how they should liue well and orderly (as may  
 appeare by the last words of the former verse) is the  
 first that followes it, and as a good guide goes before  
 them.

Acts. 18. 3.

1 Cor. 4. 12.

Quest.

Answ.

Doctr. 1.

A Ministers life  
 and Doctrine  
 must accord.



Reason.

them. By this example all Ministers must learne, that they must be the same in life, that they are in doctrine, and shew *themselves examples* in life, as *Paul* exhorts, *1 Tim. 4. 12.* It was the fault of the Scribes, & Pharises, that *they said, & did not* as they said. If Ministers do liue as they teach, they shall edifie a great deale more: for *validior est vox operis quam oris*: they shall purchase more authoritie and credit to their doctrine, and more glorifie the Gospell of Christ. But of this heretofore.

Doctr. 2.  
People must  
imitate the  
godly life of  
their Ministers.

*How yee ought &c.* ] People must imitate their Pastors, whilst they tread in the right way, and so liue as they teach others to liue, *Philip. 3. 17. 1 Cor. 11. 1. Heb. 13. 7.* this was in the Thessalonians, *1 Thess. 1. 6.* So that those are to be reprobued, that hauing good guides, neither do nor will follow their ensamples. Too many there are, that will follow their Pastors in that which is naught, few in that which is good.

Doctr. 3.

*Among you* ] *Paul* liued amongst men, and conuersed with them. He was not like to the Heremites, nor Monks, who seuer themselves from humane societies, and betake themselves to a solitarie course of life, contrary to the very course of nature, man being by nature a sociable creature; not to speake of Gods word, that is quite against this practise.

Doctr. 4.

*Neither did we eat* ] From the dependance of this verse vpon the former, we may learne; That he that eats, and labours not, liues *disorderly*: for it is contrary to the order set downe by God in his word, who hath appointed that in the sweat of a mans face he must eat his bread. Too many there are that liue disorderly: for many there are that eat and labour not. And if this be a fault in the Laitie, a far greater scandall were it, if in the Tribe of *Leui*, any be found more busie to fleece their flocke, than to feed it.

Doctr. 5.  
Carnall men  
doe value at a  
low rate the  
Ministers la-  
bours.

*For nought* ] Carnall-minded men deeme the labours of the Minister to be litle or nought worth: In their iudgment a Thresher or Ditcher is worthy of more



more for a dayes labour, than a faithfull Minister, for many Sermons studying and preaching. Filthy Swine that they are, they cannot prize as they ought, and as it deserues, the precious pearle of the Gospell. *E stercore nati*, a right dunghill brood they are, preferring with *Æsops* cocke, a barley corne before a precious gemme. Far vnlike to him of whom the Gospell makes mention, *Matth. 13. 44, 45, 46.* that sold all that he had to purchase the rich treasure, and precious pearle of the Gospell.

In that *Paul* and his associats labour with their hands to maintaine themselves, rather than the Gospel should not go forward, we may learne; That Ministers must be content to vndergoe any labour and paines, that they can, that the Gospell may haue progresse and free passage without offence. see *1 Cor. 4. 12. Act. 20. 34. 1 Thess. 2. 9.*

Againe, here we see in this verse a remedie against extreme pouertie, viz. great and continuall labour: for as sloth brings a man to pouertie, *Prou. 6. 11. Prou. 19. 15.* so labour through Gods blessing shall enrich a man, *Prou. 13. 4. Prou. 12. 11. Prou. 14. 23.* Let euery one therefore be carefull to labour in some honest calling or other.

Here we may note a difference betwixt the Apostles and other Ministers: they could both preach & worke with their hands, which other Ministers cannot doe: and no maruell; for they were endowed with a great measure of Gods spirit, and immediately assisted by the same, so that they could preach without studie: other Ministers must read, meditate, and studie much, if they will *diuide the word aright*, and *shew themselves workmen that neede not be ashamed*, *2 Tim. 2. 15.*

*Wrought with labour &c.]* In that *Paul* had two callings, and laboured in them both, it may be demanded, whether it be lawfull for a man to haue two callings, and to employ himselfe in both or no?

P

Yea,

Doct. 6.

Doct. 7.

Reason.

Use.

Difference betwixt Apostles and other Ministers.

Quest.



*Ans.*

Yea, if the one doe not hinder the other, but he be able so to discharge the duties of both in some good measure, as God may haue glory, and the Church and Common-wealth be profited.

*Doctr. 8.*

*That yee might not &c.]* Paul and his companions laboured and tooke paines for the good of the people, rather than their owne, that they might not be burthened with contributing to them. Hence we may learne, that we must labour for others as well as our selues, and seeke to profit not our selues onely, but others also, and that both in bodie, *Ephes. 4. 28.* and soule, *1 Cor. 10. 33.* we must be for the common good, as well as for our owne priuate good: we must not be (as the old common prouerbe is) euery one for himselfe, but one of vs for another: for *non nobis sumus nati, &c.*

*Doctr. 9.*  
Christians must  
not be bur-  
then some one  
to another.

*That we might not]* Christians must haue a care, as much as in them lyes, that they be not burthensome to others, tho they be in some sort bound vnto them. These Thessalonians were bound vnto Paul for his ministerie (and so were the Corinthians) and yet he would not be a burthen vnto them. Tho children be bound vnto parents, and parents vnto children, yet they must take heed, that they be as little burthensome one to another, as may be. Christians must haue a care so to liue (if God will) as they may be an help vnto others, *Ephes. 4. 24, 25.* so far must they be from being burthensome one to another. Oh that such Ministers would consider this, who being silenced through their obstinacie, doe all their life time proue burthensome to the Church.

*Doctr. 10.*  
Godly for the  
most part very  
poore.

*Be burthensome to you]* It seemes that these Thessalonians which did beleue, were very poore, since they were not able to maintaine their Minister. So that hence we may learne, that Gods children are for the most part very poore: they ordinarily haue the least part of outward blessings. The Church of Ephesus was  
so



so poore, that his owne hands ministred to his necessities, *Act. 20. 34.* The Church of Corinth was very poore, so that he laboured with his hands to maintaine himselfe, *2 Cor. 11 8, 9.* and this Church of Thessalonica. So that we must not iudge of mens inward estate by their outward: The true Saints of God may be in great pouertie, when wicked wretches tumble themselves in wealth and riches; as is manifest in the parable of *Dives* and *Lazarus*: The true Church of God may be in great miserie, when as the Synagogue of Satan may flourish with outward pompe, and abound with worldly wealth. It followeth.

*Vers. 9. Not because we haue not power, but to make our selues an ensample vnto you to follow vs.*

**H**ere is a preuenting of an obiection: for they might obiect and say; Thou hast no right to demand any thing of vs for preaching.

To this he answers, that his taking nothing of them was not because he had no power, or that it were not lawfull to take any thing of them; for he had power and right to receiue wages for his paines; but he did not so, but wrought with his hands; partly, because of their pouertie; and partly, that he might be an example for them to follow. Out of this verse we may note,

1. That *Paul* doth so yeeld his right, as that he doth no whit diminish the Ministers right: for he shewes that tho he did not receiue hire for his labours, yet he might haue done it. Hereby we learne, that we must sometimes, and in some cases, yeeld our right, but yet so, as we doe not infringe the right and title of others. Christ yeelded part of his right, when he payed tribute; and this he did, that he might not offend; but he doth it in such manner, as that he doth not infringe the right of them that are freed from it,

*Obiect.*

*Answ.*

*Doct. 1.*  
Sometimes  
depart from  
our right.



*Mat. 17. 25, 26, 27.* But in what cases are we to part with our right? 1. for the furtherance of the gospel, 2. to auoyd scandall and offence.

*Doctr. 2.*  
Ministers to be maintained.

*Not because we haue not power* ] Ministers may lawfully receiue stipends for their paines in preaching, it is Gods ordinance, that they that serue at the altar, should partake with the Altar, that they that preach the Gospel should liue of the Gospel, see *1 Cor. 9. 7, 11. 13, 14. Gal. 6. 6. The laborer is worthy his hire, Mat. 10. 10.* By this it appears how greatly those carnal worldlings are deceiued, who thinkethat the Ministers haue no right to their temporall things, whereas the word of God charges vs not to forsake the *Leuite, Deut. 12. 19.* and common equity requires, that they that spend themselues, as a candle, to giue light to others, should be maintayned by them.

*Doctr. 3.*

*An ensample* ] Ministers must so liue, as they may be fit patternes for others to follow, *1 Pet. 5. 3.* they must feed *pia vita exemplo*, as well as *doctrina pabulo*, *1 Tim. 4. 12.* for *plus uiuitur exemplis, quàm regula*; we looke more to the life of a Minister, than to his Doctrine.

*Doctr. 4.*

*Follow vs* ] Idle persons must be moued to worke, by the example of their betters, that labour and take paines. It *Paul* laboured with his hands, whose office was to preach, and might haue liued thereupon; much more must others worke, whose labour is manuell, and not mentall. It followeth.

*Vers. 10. For euen when we were with you, this we commanded you, that if any would not worke, neither should he eat.*

**I**N this verse the Apostle shewes what Tradition it was that he spake of in the sixt verse, *viz.* that commandment which he gaue them, when he was present with them. In the verse is set downe a reason to moue



move idle persons to worke: it is taken *ab aquo*: for equitie requires, that if a man looke to eat, he must worke. Let vs see the meaning.

*For euen when &c.]* As if he should say: We by labouring make our selues an ensample for you to follow; because that when we were present with you, we did command you, that *if a man did not worke, he should not eat.* For the better vnderstanding of this precept, we must know, that there is a double labour, of the wit, as well as of the hands; of the minde, as well as of the bodie. Such is the labour of Ministers, Magistrates, Schoolemasters, &c. in their seuerall callings. Both kinde of labours are here meant: and the *mentall* labour is the forest labour, surpassing all manuell and corporall labour, tho ignorant fots iudge otherwise.

Out of this verse we may learne, that none must be idle, but labour in some honest calling or other, to get their owne bread. God doth not permit such to eat at all, that doe not labour. A sinne it is to suffer such in a Common-wealth; but a far greater sinne to maintaine and releue them. Away therefore with idle Monks and Abbey-lubbers, that feed of the fat of the earth, but vndergoe no labour for the good either of the Church or Common-wealth. Away with lustie beggers, that can labour and will not, but goe roguing vp and downe, counting it a bondage to be tyed to one Towne or Parish, and thinke it to be freedome and libertie to dwell euery where. These are Caterpillers of a Common-wealth, and the greatest robbers of the poore that are. Much hurt comes both to Church and Common-wealth by them, and no good at all.

*Sense.*

*Doctr.*  
None must be idle.



Verf. 11. *For we heare that there are some which walke among you disorderly, working not at all, but are busie-bodies.*

**I**N this verse the Apostle giues a reason of his admonition set downe in the sixt verse, *viz.* a report that he heard concerning idle persons: and this he doth lest he should be thought to haue admonished them rashly, and without good ground. The meaning is this: We therefore wish you to shun euery idle brother, for that we heare by the relation of others, that there are some which walke disorderly, that is, idley, *ἄνεργον* ἐργαζομένους, ἀλλὰ περιεργαζομένους, working nothing at all, but playing the busie-bodies, and meddling in other mens matters. Here the Apostle vseth another reason against idle persons, to moue vs to shun their companies: They are pragmaticall, alwayes burning their lips in other mens pottage, and meddling with that they haue nothing to doe with: *περίματα ἔστιν ἀπεργίας.*

Out of these words we may learne these points of doctrine.

*Doct. 1.*

Admonish in time.

In that *Paul* as soone as he heard of idle persons, did warne the Thessalonians to auoyd their societie; we may learne, That Ministers must oportunely and fitly admonish their people to take heed of vices: *A word spoken in due season, is as apples of gold with pictures of siluer.* Good counsell must be giuen in due season; and men must be forewarned of vices, before they meddle with them. *Paul* warnes them betimes to shun idlenesse and idle persons.

*Doct. 2.*  
Idlenesse and  
curiositie goe  
together.

We see that idlenesse causeth curiosity; such as doe not labor, will be prying into other mens affaires, and meddling with other mens busineses: such widowes as were idle, were tatlers and busie-bodies, speaking things they ought not, *1 Tim. 5. 13.* *Reas.* The mind of man is neuer at rest: if it be not occupied about honest labors,



labors, it conuerts it selfe to works dishonest & forbidden: And as idlenesse is the cause of curiosity, and makes a man a busie-body, (a sinne forbidden, 1 Pet. 4. 15. ) so it is the cause of whoredome, *Quaritur Agistus quare sit factus adulter, In promptu causa est, desidiosus erat*, yea, and of many other sinnes, according to the old prouerbe, *otia dant vitia*: and that other speech, *Homines nihil agendo, male agere discunt*. It must therefore bee carefully shunned of vs all. Let vs proceed.

Verf. 12. *Now them that are such, we command and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eat their owne bread.*

**S**aint Paul, in this verse, giues a double precept to Idle persons. In the words wee may note, 1. The manner of propounding. 2. Matter.

*Now them that are such*] That is, idle persons and busie-bodies; we, by our authority, *command*, and yet, that wee may sooner preuaile, wee doe louingly *exhort you*, and yet not of our selues, but *by our Lord Iesus Christ*, that is, in the name of Christ, and by authority from him, *that with quietnesse they worke*, and be neither idle, nor turbulent, *and eat their owne bread*, and doe not liue on other mens cost. The Doctrines follow.

In that hee doth command and intreat them in the name of Christ, we may note, That such as are giuen to idlenesse, are very hardly brought to labour and paines taking: They finde such ease and pleasure in idlenesse, that they will not employ themselves in honest labour. How many goe from doore to doore, begging their bread, that are very able to worke? Men therefore that are in authority, must not suffer persons to be idle, but set them to worke when they are young; for, if people once get a haunt of idlenesse, they will hardly

*Sense.*

*Doctr. 1.*  
Idle persons  
hardly reclaimed.



hardly leaue it; for, *otium* is *iucundum malum*, a delightfull euill.

Doctr. 2.  
Idleness must  
be carefully  
shunned.

*They worke*] Idleness must bee carefully shunned, therefore the Apostle commands and exhorts them, and that in the name of Christ, to worke. It is a sin odious both to God and man: It is a great shame and disgrace for men, to be idle, *Tit. 1. 12.* especially if they be young, *αἰγρον τὸ μωρεῖν καὶ δέλειν νεανίαν*, saith *Euripides*. *Pecudis vitam dixeris, non hominis, si nulla sit vite exercitatio*, saith *Aristophanes*. Idleness is *malefici principium*, & *noberca omnium virtutum*, as *Basil* saith. *Chrysostome* termes it, *Malitie fomes*. *Augustine* calls it, *Satane puluinar*. Idle persons are fit shops for the Deuill to worke in. To be briefe; Idleness brings much euill to men, *ὡς πολλά θνητοῖς ἢ σχολῇ πλεῖν κακὰ*, saith *Menander*. *Otium reges prius, & beatas perdidit vrbes*, saith *Horace*. In a word, let neuer idle persons looke for any helpe from God: *Deus ociantibus hand assistit*, saith *Sophocles*. God wil not ayd them.

Doctr. 3.

*Own bread*] Men must endeauour to liue of themselves, and not be burthensome to others, *Prou. 5. 15.* but of this heretofore.

Doctr. 4.  
Propriety of  
goods confirmed.

*Own bread*] This phrase confirms a propriety of goods, and all outward blessings amongst Christians, contrary to all profane and brutish community established by Anabaptists or any other hereticks: see *Iosua 13. 7. Mat. 6. 11.* Againe, *Mat. 5. 42.* it is said, *Giue to him that asketh*: by which place we may learne, that it is Gods will, that amongst his people there should be a propriety of goods, and that all things should not bee common in that behalfe; for the Lord would haue some to haue to giue, and some to want, that they might receiue; which would not be if all things should be common, both for vse and propriety, as some haue fondly imagined.

Obiect.

In the primitiue Church, all things were common, *Acts. 4. 32.*

That



That community was in such things onely, as men had then freely giuen for the common good, and yet euen then, none were compelled or bound in conscience, to giue all their substance in that sort: For, Peter tells *Ananias*, that *his possession whilst it remained vn-sold appertained to him, and after it was sold, the price thereof was in his owne power, to dispose of as he would,* Act. 5. 4.

All things belong to beleeuers, for *Paul* saith, *all are yours,* 1 Cor. 3. 21.

The Apostle meaneth that they had right in Christ, to all things, and did enioy them by hope, but yet the fruition of them in actuall propriety, is not had before the day of iudgement.

Vers. 13. *But yee, brethren, be not weary in well doing.*

**I**N this verse, the Apostle vseth an Apostrophe; for hauing spoken to idle persons in the former verse, he doth in this verse, conuert his speech to those that did worke quietly, and were of ability, and by a *prolepsis* hee meets with them, that through avarice, would not releue the needy poore: these he exhorts to releue the necessity of such as did want, and that without beeing *weary*, tho their couetousnesse, and the ingratitude and vnworthinesse of such as were needy, might cause the same.

Hence we may learne, that it is a good deed to releue the needy poore; such are they that are blind, sick, halt, lame, and not able by reason of their infirmities to labour for their liuing: impotent beggers must be releued; they doe well that doe it.

Men are soone weary of doing good to them that need, partly by reason of their owne couetous and corrupt nature; partly, because of the pride, frowardnesse, ingratitude, and vnworthinesse of such, as are to be releued.

Q

Neither

Answ.

Obiect. 2.

Answ.

Doctr. 1.

Doctr. 2.



Doct. 3.

Neither our owne couetousnesse, nor the indignity of such as are needie, must make vs slower to releue them, and doe them good: needy poore, must be relieved, Eph. 4. 28. Prou. 5. 16. *This is a thing acceptable to God, Heb. 13. 16, Isa. 58. 7. This will bring a blessing upon them that vse it, Prou. 11. 25. Gal. 6. 9. Quicquid datur pauperi propter Deum, est & donum & lucrum, donum quidem quia datur sine spe compensationis, lucrum vero quia dominus promisit cumulatissimā remunerationem pro exiguis officijs in pauperes; Basil in Psal. 15. see Prou. 19. 17. Luk. 6. 38. Such as helpe not them, shall haue no help from God, Prou. 21. 13. They shall haue many a curse, Prou. 28. 27. Wherefore let such as be rich doe good, let them be ready to distribute, willing to communicate, that so they may be rich in good workes, 1 Tim. 6. 18.* It followeth.

Vers. 14. *And if any man obey not our word, by this Epistle, note that man, and haue no company with him, that he may be ashamed:*

**I**N this verse the Apostle shewes how we must carry our selues towards the obstinate. Here is a preuenting of an obiection; for couetous persons, to saue their bounty, might say, what if idle persons abuse this our liberality, and trust to it, and tasting of it continue idle? To this the Apostle makes answere, & tells them, that if admonitions and reproofes will not serue the turne, then they must, 1. *Note them*, 2. *Shunne their company*, that so they may be ashamed and amend. In the words we may note, 1. the punishment, it is double. 1. excommunication: 2. auoyding their company: 2. faults to be punished, viz. contempt of Gods word, and disobedience. Let vs see the meaning of these words.

Sense.

*And if any man that is idle, obey not our word, taught you by this our Epistle, note that man, with the brand, first of monition, and afterwards of excommunication, and being*



being excommunicated, shun his companie, that by these meanes he may be brought to be ashamed and repent. The Greeke word here vsed, *ἐνσφαινω*, signifies, a turning of a man into himselfe, to behold and search himselfe, that he may see his owne filchinesse, that so he may be ashamed thereof and repent. Out of this verse we may learne these Doctrines.

Excommunication must follow the contempt of Gods word: they that will not obey it, must be branded with the note of excommunication by Episcopall authoritie, and cast out of the Church, *Matth. 18. 17.*

*Doctr. 1.*

We must shun the companie of excommunicate persons; for this will be a meanes to bring them to repentance, whereas our conuersing with them would hinder it.

*Doctr. 2.*

We see here the end of excommunication, which is, to make an obstinate sinner ashamed of himselfe, that so he might be brought to repentance and be saued, *1 Cor. 5. 5.*

*Doctr. 3.*

Againe, we may hence obserue, that there must be Discipline in the Church of God, as well as Doctrine.

*Doctr. 4.*

Lastly, we may hence learne, that if we must shun the companie of idle persons, much more of drunkards, whoremongers, vsurers, extortioners, and such like notorious offenders. Thus much briefly of this verse. Come we now to the next.

*Doctr. 5.*

*Vers. 15. Yet count him not as an enemy, but admonish him as a brother.*

**I**N this verse there is a mitigation of the seueritie of the censure, lest the excommunicated person should be swallowed vp of despaire. The Apostle shewes that we must not be estranged from a iustly-excommunicated person in affection, nor handle him too roughly,



but admonish him mildly, as a brother, that we may bring him to repentance.

*Obiect.*

The Apostle seemes to contradict himselfe: for in the former verse he said, *haue no fellowship with such an one*: and in this verse he saith, *admonish him as a brother*; which cannot be without hauing some fellowship with him.

*Answ.*

The Apostle forbids dangerous, scandalous, and vn-necessarie familiaritie, as whereby we may seeme to fauour, or at least to winke at their vices, shewing no signe of hatred nor dislike.

*Doctr.*

Out of this verse we may gather, that all kinde of fellowship, with obstinate offenders, and excommunicate persons, is not interdicted; but only such as is dangerous in respect of our selues, who may soone be corrupted: for *a little leauen leaueneth the whole lumpe*, 1 Cor. 5. 6. scandalous in respect of weake brethren; or needlesse, there being no iust cause.

*Verf. 16. Now the Lord of peace himselfe, giue you peace alwayes, by all meanes. The Lord be with you all.*

*Parts.*

**T**Hus far of the matter of the Epistle: the last part of it followes, *viz.* the conclusion, in the 16, 17, and 18 verses. It consists 1. of a Supplication: 2. a Salutation written with his owne hand. The supplication is contained in the 16 verse. In it note, 1. to whom he prayes, *viz.* to Christ: 2. for what: 1. for peace, which blessing is amplified, 1. by the continuance of it, *alwayes*: 2. propertie, by all meanes. 2. He prayes for Gods comfortable presence and protection. The meaning followeth.

*Sense.*

*Now the Lord of peace*] That is, Iesus Christ, so called, 1. because he is the *Prince of peace*, *Isai. 9. 6.* 2. he is our peace, *Eph. 2. 14.* 3. the giuer of it, *Ioh. 14. 27.* *Giue you peace*, 1. with God. 2. in your selues. 3. one



3. one of you with another : and that *alwayes*, in prosperitie and aduersitie, in life and death, (*Luk. 2.29.*) in this life and the life to come. *By all meanes* (*ἐν παντί* *πρόσω*) so the old Interpreter, with *Beza*, and others read : other read (*πῶ*) but the former reading is the better (in my poore iudgment) and most received. The Apostles meaning and desire is, that all occasions of iar might be taken away, and that they might liue together in vnitie and concord, as it becomes Christians. *The Lord be with you all*] That is, the Lord vouchsafe you his gracious protection and comfortable presence, and grant vnto you an apprehension of the same. Doctrines hence arising are these.

*Vt nulla sit occasio pugne relicta.*

*Psal. 133.*

The Apostle ends as he began, *viz.* with prayer, and diuers times inserts prayers in the Epistle ; thereby teaching vs, that all doctrine and exhortation is in vaine, vnlesse Gods spirit concurre with it, and his blessing be vpon it ; both which (as all other good graces) must be obtained by prayer : so that we must pray before we heare, in the time of hearing dart forth iaculations, and also after we haue heard, pray for a blessing vpon the doctrine taught.

*Doctr. 1.*

*God of peace giue you peace*] When we pray vnto God, we must giue him names correspondent to the things we pray for : if we craue wisdome, giue to him the epithete of wisdome ; if for mercy, the epithete of mercy ; if for patience, the epithete of patience : *S. Paul* praying for peace, stiles him *the Lord of peace*.

*Doctr. 2.*

Iesus Christ is the author and giuer of true peace ; therefore he is called *the Prince of peace*, *Isa. 9.6.* and *Ioh. 14.27.* he saith, *Peace I leaue with you, my peace I giue vnto you* : and in this verse *Paul* calls him *the Lord of peace*, & prayes to him to giue the Thessalonians peace. He is the author of internall peace with God, and a mans selfe ; of externall, whether ciuill or ecclesiasticall ; of eternall in the highest heauens : to him therefore we must pray for, & in him we must seeke

*Doctr. 3.*  
Iesus Christ is the author of true peace.



true and solide peace, if we will haue it. I would not haue any to suppose me to be so grosse-headed, as to exclude the Father, or the Holy Ghost, for these also are the authors and giuers of peace; therefore it is called *the peace of God*, *Philip. 4. 7. Col. 3. 15. & Gal. 5. 22.* it is made *a fruit of the spirit*. But we must distinguish betwixt the principall and subordinate power, which do worke any thing: God works by himselfe and from himselfe; Christ works by himselfe (being God) but not from himselfe, but from the Father: the Spirit works by it selfe (being God) but not from it selfe, but from the Father and the Sonne, from whom it proceedeth.

*Doctr. 4.*  
Peace is a singular blessing of God.

*Giue you peace*] Peace is a singular blessing: hence it is that the Apostle in the very vpsot of his Epistle prayes for this: And it is ordinary with him in his salutations to wish it to the people to whom he writes: And because it is so speciall a blessing, the wicked are deprived of it, *Isa. 57. 21.* There are diuers kinds of peace, internall, externall, eternall: internall is either with God, God and man being at one, *Rom. 5. 1.* or with a mans selfe, his conscience being at quiet, *Philip. 4. 7.* external is either with men, Angels, or other creatures: with men, either all in generall, this is ciuill peace which we must labor after, *Rom. 12. 18.* or with good men, this is religious peace, *1 Pet. 3. 8. Isa. 11. 6. Ait. 4. 32.* with good Angels, *Col. 1. 20.* with other creatures, as birds, beasts, stones, *Iob 5. 23. Psal. 91. 13. Hos. 2. 18.* eternall in heauen; for which see *Isa. 57. 2. Rom. 8. 6.* All these kindes of peace are singular blessings, well worth the asking and hauing. First, peace with God is a singular blessing: for this is that which makes a man truly happy, and fills a mans soule with true comfort and ioy in the Holy Ghost. Secondly, peace of conscience: for this makes a mans conscience to be a continuall feast; so great is this blessing (and yet but a fruit of the former, as all the rest be) that it *passeth under-*



understanding, *Philip. 4. 7.* 3. Outward ciuill peace is a singular blessing of God: It is *maximum bonum* (as *S. Augustine* saith) for without it nothing can bee of continuance, the want of this is the ouerthrow of the Church and Common-weale, but the enioying makes both wonderfully to flourish; *Pacis bono omnia constant, & tale bonum est pacis, vt in rebus creatis nihil gratiosius audiri, nihil delectabilius concupisci, nihil utilius possideri soleat.* *August.*

4. And no lesse a blessing is religious peace, when beleeuers are all of one heart and minde, and liue together in vnity, *Psal. 133. 1.*

5. Peace with Angels is a singular blessing; for hence it is, that they are our seruants and protectours, *Heb. 1. 14. Psal. 91. 11.* whereas, if they and we were at odds, they would be ready, whensoever God would, to powre out the full vials of his wrath vpon our heads.

6. Peace with the creatures is a singular blessing of God; for this will cause them (if need require, and God will so haue it) to take our parts, and to fight for vs, as the stars did once for Israel, *Iudg. 5. 20.* whereas, if wee had not peace with them, they would (if God gaue but the least becke) rise vp in armes and fight against vs, as once the stars did against *Sisera.*

7. Lastly, eternall peace is a singular blessing; for it shall neuer be interrupted, but endure world without end. The Lord of peace, giue vs all this peace. Amen.

1. Since peace is such a singular blessing, let vs labour after it; let vs labour to be at peace with God: to that end get a true iustifying faith; for *Rom. 5. 1.* hence will issue all the other branches of peace: Internall, of conscience: Externall, with Angels, men, and other creatures: Eternall, in the highest Heauens.

2. We must stir vp our selues to bee thankfull for so excellent a benefit. Thou that hast peace with God, peace with thy selfe, with men, with the creatures, and assurance of peace in Heauen, forget not to be thankfull

*Ihes.*



full to him, that gaue these excellent benefits to thee.

*Alwayes, and by all meanes*] *Paul* doth not simply pray, that they may haue peace, but that they may haue it alwayes, and by all meanes, *Ne ullo pacto discordie semina spargerentur*: Lest there should bee any seeds of dissention sown amongst them.

*Doctr. 5.*  
Care must bee  
had to keepe  
the bond of  
peace.

Hence we may learne, That men must bee carefull, by all meanes possible, to keepe the bond of peace: *Abraham* had this care, *Gen. 13. 8.* This wee are commanded, *Psal. 34. 14. Rom. 12. 18. Heb. 12. 14. Reasons.*

1. It is a manifest signe, that wee are endued with true grace, *Isa. 11. 6, 7, 8.* and that wee are subiects in that Kingdome, which is the Kingdome of peace, *Rom. 14. 17.* the King whereof is the Prince of peace, *Isa. 9. 6.* 2. God is wonderfully delighted with it: *Ergo*, It is made one of his glorious Epithetes, *Rom. 16. 20.* 3. God shall be present with vs, *2 Cor. 13. 11.* 4. We should be worse than vnreasonable creatures, *Prou. 30. 27.* The creatures in the Arke agreed together, tho of a fierce, cruell, and deuouring nature. A great shame it shall be for vs, that are reasonable creatures, and liue in the Arke of Gods Church, if wee agree not, and liue in peace, one with another.

*Quest. 1.*

But what meanes must we vse, to keepe the bond of peace vnbroken?

*Answ.*

1. Vse gentle speech. 2. Be of a courteous behauour. 3. Forbear reuenge. 4. Forgiue wrongs. 5. Passe by infirmities. 6. Interpret doubtfull matters in the best sense. 7. Stop our eares against tale-bearers. 8. Refraine from back-biting. 9. Meddle not in other mens matters. 10. Yeeld, with *Abraham*, some of our owne right: For these, and such like things, are parents to breed, and nurses to foster peace.

*Quest. 2.*

Must we keepe it with wicked men?

*Answ.*

Yea; but not in wickednesse: with euill men, but not in euill: we must take heed, that wee bee not so at peace with men, as that we war against God: peace and

truth



truth must goe together, *Zach. 8. 16.* peace and edification, *Rom. 14. 19.* righteousness and peace, *Psal. 85. 10.* peace and holiness, *Heb. 12. 14.* If these things be, then may we keep the bond of ciuill peace, euen with wicked men.

What, if when I speake of peace, and labour to liue at peace alwayes, and by all meanes, then men befro- ward, and prepare for war, as those in *Dauids* time, *Psal. 120. 7.*

If thou neither giue, nor take occasion of iarre and debate, theirs is the fault, and not thine; not thou, but they, must giue an account vnto the Lord.

1. This must teach vs willingly to embrace, what- soeuer may make for peace, and carefully to shun what- soeuer may hinder, or interrupt it, as hastinesse, fro- ward speeches, giuing of offence, meddling in other mens matters, &c.

2 Hereby are those reprobued, that will not accept of any equall conditions of peace, nor liue peaceably, vnlesse all things be as they would haue them, and goe according to their minde: They doe not pursue after, but fly from peace, they labour not by all meanes to keepe the bond of peace, but rather goe about to breake the same.

*The Lord be with you* ] God is present in all places, and with all persons, but he is in a speciall manner pre- sent in and with his Church, to teach her, to direct her, to comfort, and protect her: Thus *Paul* desires God to be present with these *Thessalonians*: and thus he de- sires him to be present with his scholler *Timothie*, *2 Tim. 4. 22.* We in like manner, must entreat God to be present with vs and others, after this speciall manner, and not only in that generall manner, that he is present with his creatures. Come wee now to the salutation, which is the second part of the con- clusion.

R

Vers.

*Quest. 3.*

*Ans.*

*User.*



Vers. 17. *The salutation of Paul, with mine owne hand, which is the token in euery Epistle: so I write.*

18. *The grace of our Lord Iesus Christ be with you all, Amen.*

Vers. 18.

Parts.

IN the 17. verse, *Paul* shewes, that though hee had a Secretary to write this Epistle, yet hee did, with his *owne hand*, write the *salutation*, which, as it was the token in euery Epistle, by which they might know, that they were his, and no counterfeits, so it was the token by which they might know that this was his Epistle, and no spurious writing. For thus he writes, this is his salutation, by which his Epistles may be knowne, viz. *The grace of our Lord &c.*] This salutation he ordinarily vses in his Epistles, to testifie his great loue to them to whom hee wrote, in the words we may note. 1. For what he prayes: 2. Whose grace it is: 3. For whom he begs it, euen all the Thesalonians: By *Grace*, is meant the free fauour of God, and all blessings issuing therefrom, as streames from the fountaine: It is called, *The grace of our Lord Iesus Christ*, because it is deriued from God by him, vnto all Gods adopted children. God the Father is the Fountaine, Christ is the Conduit-pipe, by which all grace, whither spirituall, or temporall; whether the grace of God, whereby hee loues vs, or the grace, whereby his loue is made knowne vnto vs, is deriued to vs all. Out of these verses wee may gather these poynts of Doctrine.

1. That in *Pauls* time, there were counterfet writings, falsely fathered vpon *Paul* and others; and therefore, that none might be deceiued, *Paul* giues his Epistles a marke, with his owne hands, whereby they might be discerned from spurious and counterfet writings.

In



In that *Paul*, as he began his Epistle with *Grace*, so hee also ends it: Wee may learne, that the grace of Christ, is a most excellent and necessary thing: Fire and water are not so necessary for the body, as grace is for the soule; and therefore it is often and againe to be asked. And whosoever knowes, either the worth of grace, or want of it, will much call for it; they that do not so, either they value not grace, as they ought, or feelee no need of it, which is a wofull dulnesse.

3. All our salutations and greetings, our adieu's & farewells, ought to be grounded in the grace of Christ; otherwise they are but carnall: and therefore the Apostle biddeth the Christians, to *salute one another with an holy kisse*, *Rom. 16. 16.* Or (as *Peter* speakes) *with the kisse of love*, *1 Pet. 5. 14.*

4. Wee must acknowledge Christ for our Lord, as well as for our Sauour; many can bee content to acknowledge Christ, as a Sauour, to deliuer them from Hell, but not a Lord to command them: this they cannot brooke: They are like to those that sayd, *Wee will not haue this man to raigne ouer vs*, *Luk. 19. 14.* Let such know, that damnation shall bee their lot and portion, *Luk. 19. 27.* Those that cannot brooke Christ to bee their Lord, shall neuer haue him to bee their Sauour:

Too many such there are, in these dayes, the Lord  
be mercifull vnto them, and season their  
hearts with the salt of sauing  
grace, in his good time.

*Amen.*

*Tri-vni Deo sit omnis laus & gloria  
in aeternum. Amen.*

*F I N I S.*



In the first place, we must understand that the  
word of God is not a mere theory, but a living  
power, which is able to transform the heart  
and to bring about a new birth in the soul.  
It is the power of God, which is able to  
bring about a new birth in the soul, and  
to bring about a new birth in the soul.

It is the power of God, which is able to  
bring about a new birth in the soul, and  
to bring about a new birth in the soul.

It is the power of God, which is able to  
bring about a new birth in the soul, and  
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